K. Hadyon

SCC
7693

THE

REAL PRINCIPLES

OF

CATHOLICKS:

OR, A

CATECHISM

FOR THE

ADULT.

Explaining the

PRINCIPAL POINTS

OF THE

Doctrine *and* Ceremonies

OF THE

CATHOLICK CHURCH.

I will teach the unjuſt thy Ways, and the Impious ſhall be converted to thee. Pſ. l. 15.

By *J*—— *H*—— C. A-D. S.

Hæc eſt via, ambulate in ea. Iſa. xxx. 21.

LONDON:
Printed for THOMAS MEIGHAN, in *Drury-Lane.*
M.DCC.XLIX.

THE PREFACE TO THE READER.

CAN Christian Hearts be so easily moved and so sensibly affected, by the mere Representation of that deplorable State of Ignorance, by the sole Consideration of those unhappy Clouds of Darkness and Error which obscure the Light of Faith, and obstruct the Way of Salvation, to distant Pagans and foreign Infidels; whilst the no less miserable Condition of our Relations and Kindred, our Friends and Neighbours, our Country-men and Fellow-Citizens, is pass'd by unregarded, and seems to make little or no Impression on us? The Pagan, the Infidel, knows not the true Deity or supreme Being, and therefore he neither adores

nor worſhips him. And among us, alas! there are ſome who merely bear the Name of Chriſtians; to whom may be applied the Words of the Royal Pſalmiſt, the Fool hath ſaid in his Heart there is no God: *Or, indeed, the ſmall Concern they ſeem to have, either in acquiring a Knowledge of Him, or the Method or Manner of adoring, worſhipping and ſerving Him, ſeems to intimate a like Folly. The Diſregard of the divine Precepts is ſo common, the Obſervance of them, as well as the Goſpel Maxims, is ſo neglected, that the Words of the Prophet* Iſaiah *are truely applicable:* Ah! ſinful Nation, a People laden with Iniquity, a Seed of evil Doers, Children that are Corrupters, they have forſaken the Lord, they have provoked the Holy One of Iſrael unto anger, they are gone away backward; *not only through their ſordid Ignorance and ſupine Negligence of his Commands in general, but by their conſtant vile Practice of belching out Maledictions and Imprecations, Oaths and Curſes, Perjuries and Blaſphemies, obſcene Words, and leud Diſcourſe, contumely and reviling, Calumny and Detraction, Railery and Defamation, of Fraud and Deceit, over-reaching and trickings, Corruption and Bribery, Subornation and even ſuch Villainies, as would not only ſcandalize, but even ſhock a moral Heathen. Juſtly then may we bewail our lamentable Caſe, ſince neither Religion can be ſecured from the Libertines Scoff, or the Rakes Diſdain, from the Preachers Railery, or the Divines Miſrepreſentation, no more than Goſpel-Truths, from being made pliable and conformable to every ones Turn, to every Man's private*

private Judgment, and Scripture traduced to favour every Cauſe.

Well may we complain, to find the narrow Path, the ſtraight Way ſo little trodden, ſo ſlightly frequented, and the broad Way, the wide Gate ſo greatly throng'd, ſo immenſly crouded. But to what purpoſe is it to bewail the unhappy Effects, unleſs we endeavour to find and point out the miſerable Cauſe? which can be no other than Error, ſupported by Prejudice, fomented by Invectives; whoſe Influence is, not only to gall the Ears, but poiſon the Hearts of thoſe, who are but too readily diſpoſed to receive them: It is not only the Topick of private, but even publick, nay, Pulpit-Diſcourſe, to repreſent Roman-Catholicks as Idolators, Worſhippers of Stocks, Stones, and wooden Gods: To brand them with the odious Title of damnable, tyrannical Blood-thirſty Papiſts, to aſſert them deſtitute of all human Faith, in regard to thoſe they deem Hereticks; as Abettors, and univerſal Supporters of the depoſing Power, and King-killing Doctrine, and not only the Toleration of Equivocation, and mental Reſervation, is frequently imputed to them, but even breaking the moſt ſolemn Oaths, Vows, and Proteſtations, in order to ſupport their Cauſe, and gain their Ends. Now infallible Truth has poſitively declared, that a Houſe divided in itſelf cannot ſtand long; *whence, as an evident Conſequence, it muſt neceſſarily follow, that the Doctrine and Practice of the Catholick Church, and her Members, either cannot be what her Adverſaries make it, or ſhe could never have ſtood her Ground for ſo many Ages paſt as ſhe has done, againſt an*

infinite Number of moſt potent Enemies, who have been continually ſtriving to blaſt her, and even ſap her very Foundation; over whom ſhe ſtill remains triumphantly victorious. As the Jews *frequently accuſed, but never could convict her ſacred Spouſe of Sin; ſo have her Adverſaries calumniated, reviled, and conſtantly miſrepreſented her: Yet her Innocency, Purity, and Integrity, have ſtill appear'd with greater Luſtre, and darted forth more brilliant Rays.*

To find her perſecuted by Heathen Emperors, Pagan Princes, and Infidel Nations, as ſhe was in her Infancy, is neither ſo much to be admired at, nor ſo ſhocking, as to find her traduced and miſrepreſented, calumniated and abuſed, blackened and defamed even by thoſe who ſtile themſelves Profeſſors of Chriſtianity. What can be more undutiful than for a Son, by Force and Violence, to extort an Inheritance from a Father? What can be more injurious, than for a Daughter to blaſt the Fame, and ruin the Reputation of a virtuous loving Mother? What can be more baſe and vile, more unnatural and inhuman, than for a Child to redicule and revile, decry and expoſe, an affectionate and indulgent Parent? This, alas! this is the very, this is the preſent unhappy Caſe of our antient and holy Mother-Church: Her undutiful Children, charge their Diſobedience upon her rigorous Diſcipline; their profligate Lives and Practice, they impute to her Indolence and Immorality; and ſhe, in fine, muſt bear the Burden, Blame and Shame of their Vices and Crimes. Notwithſtanding ſhe has been ever unanimous

unanimous in her Profession of Faith, indefatigable in the Propagation of Morality, faithful in the Exposition of her Doctrine, and most exact and careful in supporting and maintaining good Discipline: Her Professions are not to be credited, her Expositions are baffled, her Morals decry'd, and Discipline exploded. Nevertheless, as in the primitive Church, when either Persecution was threaten'd, or actually arose, it was a frequent Practice, among the Christians, to address to their Adversaries expository Epistles, to obviate the Calumnies and Aspersions cast both upon the Faith and Practice of their Church.

I therefore presume in like manner, to address all whom it may concern, by the following Sheets, as a Summary of more copious Expositions, of the Faith, Doctrine, and Practice of the Catholick Church, and her Members: And also to answer some late ungenerous Procedings practised, and endeavours used to improve popular Prejudice: And lest the Publick should be thereby affected to conceive a worse Opinion of us than heretofore. They are, I say, published with no other View or Intent, than to do Justice to Truth, to promote Charity, put a Stop to the Current of Prejudice conceived, disperse those Clouds thence not only arising, but rather too much spread abroad. And as the sole Aim is to establish Love and Unity, to concur to the spiritual Welfare and eternal Salvation of my Countrymen, fellow-Creatures and Christians, so as no one can reasonably except against such Motives, neither

will they, I hope, make any Exceptions againſt the Means propoſed, as in conſort with the Angels, at the Birth of the Author of Life, I not only ſing, but wiſh and ſeek for Glory to God on High, and Peace to Men of Good Will.

THE

THE

INTRODUCTION

TO the Defence or Vindication of the Roman Catholicks; being a moſt ſolemn Declaration, of their Abhorrence of the following Tenets, vulgarly laid at their Door; who do hereby oblige themſelves, that if the enſuing Curſes be added to thoſe appointed to be read, on the firſt Day of *Lent*, in the Liturgy of the Church of *England*, as by Law eſtabliſh'd; they will ſeriouſly and heartily anſwer *Amen* to them all.

Curſed is he, who commits Idolatry; that prays to Images or Relicks, or worſhips them for Gods. *R.* Amen.

Curſed is every Goddeſs-worſhipper, who believes the Virgin *Mary* to be any more than a pure Creature, that honours her, worſhips her, or puts his Truſt

Truſt in her as much as in God ; that believes her above or even equal to her Son, or that ſhe can in any Thing command him. *R.* Amen.

Curſed is he who believes the Saints in Heaven to be his Redeemers, that prays to them as ſuch, or that gives God's Honour to them, or to any Creature whatſoever. *R.* Amen.

Curſed is he who worſhips any breaden God, or that looks upon the empty Elements of Bread and Wine to be his God. *R.* Amen.

Curſed is he who believes there is Authority in the Pope, or any other, that can give Leave to commit Sins ; or that can forgive him his Sins for a Sum of Money. *R.* Amen.

Curſed is he who believes (that independent of the Merits and Paſſion of *Chriſt*) he can merit Salvation by his own good Works, or make condign Satisfaction for the Guilt of his Sins, or the eternal Pains due to them. *R.* Amen.

Curſed is he who contemns the Word of God, or hides it from the People ; on Deſign to keep them from the Knowledge of their Duty, and in Ignorance and Error. *R.* Amen.

Curſed is he who undervalues the Word of God, or that forſaking Scripture, chuſes rather to follow human Traditions than it. *R.* Amen.

Curſed

Curſed is he who leaves the Commandments of God, to obſerve the Conſtitutions of Men. *R.* Amen.

Curſed is he who omits any of the ten Commandments, or keeps the People from the Knowledge of any one of them, to the End, they may not have Occaſion of diſcovering the Truth. *R.* Amen.

Curſed is he who preaches to the People in unknown Tongues, ſuch as they underſtand not, or uſe any other Means to keep them in Ignorance. *R.* Amen.

Curſed is he who believes that the Pope can give to any one, upon any Account whatſoever, Diſpenſation to lie, or ſwear falſely; or that it is Lawful for any one, at the laſt Hour to proteſt himſelf Innocent in Caſe he be guilty. *R.* Amen.

Curſed is he who encourages Sins, or teaches Men to defer the Amendment of their Lives, on Preſumption of their Death-Bed Repentance. *R.* Amen.

Curſed is he who places Religion in nothing but a pompous Shew, conſiſting only in Ceremonies; and which teaches not the People to ſerve God in Spirit and Truth. *R.* Amen.

Curſed is he who loves, or promotes Cruelty, that teaches People to be bloody-minded, and to lay aſide the Meekneſs of *Jeſus Chriſt*. *R.* Amen.

Curſed

Curſed is he who teaches it lawful to do any wicked Thing, tho' it be for the Intereſt and Good of our Mother Church: Or that any evil Action my be done, that Good may come on it. *R.* Amen.

Curſed are we, if among all theſe wicked Principles, and damnable Doctrines, commonly laid at our Doors, any one of them be the Faith of our Church. And curſed are we, if we do not as heartily deteſt all theſe helliſh Practices, as they who ſo vehemently urge them againſt us. *R.* Amen.

Curſed are we, if in anſwering and ſaying, Amen to any of theſe Curſes, we uſe any Equivocation, mental Reſervation, or do not aſſent to them in the common and obvious Senſe of the Words. *R.* Amen.

And can the Papiſts then, thus ſeriouſly, and without Check of Conſcience, ſay Amen to all theſe Curſes? Yes they can, and are ready to do it whenſoever, and as often as it ſhall be required of them. And what then is to be ſaid of thoſe, who either by Word or Writing, charge theſe Doctrines upon the Faith of the Church of *Rome? Is a lying Spirit in the Mouth of all the Prophets? Are they all gone aſide? Do they backbite with their Tongue, do Evil to their Neighbour, and take up Reproach againſt their Neighbour?* I'll ſay no ſuch Thing but leave the impartial Conſiderer to judge. One Thing I can ſafely affirm, that the Papiſts are foully miſrepreſented, and ſhewn in Publick as much unlike what they are, as the Chriſtians were of Old by the Gentiles; that they

lye

lye under a great Calumny, and ſeverely ſmart in good Name, Perſons, and Eſtate; for ſuch Things, which they as much, and as heartily deteſt, as thoſe who accuſe them. But the Comfort is, *Chriſt* has ſaid to his Followers, *You ſhall be hated of all Men.* Again, St. *Paul* ſays, *We are made a Spectacle unto the World.* And we don't doubt, but that thoſe who bear this with Patience, will for every Loſs here receive a hundred Fold in Heaven.

As for problematical Diſputes, or Errors of particular Divines, in this or any other Matter whatſoever; the Catholick Church is no wiſe reſponſible for them: Nor are Catholicks, as Catholicks juſtly puniſhable on their Account.

But as for the King-killing Doctrine, or Murder of Princes, and their Subjects, excommunicated for Hereſy; it is an Article of Faith in the Catholick Church and expreſsly declared in the general Council of Conſtance in Year 1415 (*Seſſ.* 15.) that ſuch Doctrine *is Damnable and Heretical*, being contrary to the known Laws of God and Nature.

Perſonal Miſdemeanours of what Nature ſoever, ought not to be imputed to the Catholick Church, when not juſtifiable by the Tenets of her Faith and Doctrine.

It is an Article of the Catholick Faith to believe, that no Power on Earth, can licence Men to lie, forſwear, and perjure themſelves; to maſſacre their Neighbours, or deſtroy their native Country, on Pretence

tence of promoting the Catholick Cauſe, or Religion: Furthermore, all Pardons, and Diſpenſations granted, or pretended to be granted, in Order to any ſuch Ends or Deſigns, have no other Validity or Effect, than to add Sacriledge and Blaſphemy to the above-mentioned Crimes.

All theſe and a great many other Calumnies, which are laid to the Charge of the Church of *Rome*, you will find in the following Sheets to be no Part of her Faith or Doctrine.

THE

THE

REAL PRINCIPLES

OF

CATHOLICKS, &c.

The CREED *expounded.*

Q. *WHAT is the Creed?*

A. 'Tis a ſhort Collection of Articles, and the Sum of what Chriſtians ought to believe.

Q. *By whom were they drawn up, and to what Purpoſe?*

A. By the twelve Apoſtles, to the End they might be more eaſily retain'd by the Faithful, and to diſtinguiſh them from all Societies of Unbelievers.

Q. *Do*

Q. *Do they contain the whole, of what a Chriſtian ought to believe?*

A. No, only the general Heads, yet ſo, that all other particular Articles are deducible from them; eſpecially if we believe the ninth Article, *viz. The holy Catholick Church.*

Q. *How many are theſe Heads, and in what Order are they diſpos'd?*

A. They are Twelve, diſtributed with Reſpect to the three Perſons of the bleſſed Trinity. The firſt Part has a Relation to God the Father, and the Creation; the Second to God the Son, and Man's Redemption; the Third to God the Holy-Ghoſt, and Man's Sanctification, and Glorification.

Q. *Which is the firſt Article?*

A. I believe in God the Father Almighty, Creator of Heaven and Earth.

Q. *What is God?*

A. I conceive him, as a Being eternal, Self-exiſtent, Independent, from whom all other Things are derived, and upon whom all and every Thing entirely depends.

Q. *What Inducement have you to think there is ſuch a Being?*

A. Faith, Reaſon, Conſcience, the Teſtimony of my Senſes, and the general Concurrence of all Mankind, oblige me to be of that Perſuaſion.

Q. *In what Manner does Faith convince you of God's Exiſtence?*

A. Becauſe he has reveal'd his Exiſtence, and confirm'd the Truth of the Revelation, by undeniable Proofs, and Motives of Credibility; fully declared in the Old and New Teſtament.

Q. *How can your Reaſon prove the Exiſtence of God, who appears by your Deſcription, to be an incomprehenſible Being, above the Reach of Man's Reaſon?*

A. My Reaſon tells me, that he is, but not what he is: My Reaſon informs me of ſome of his Perfections:

tions: Others I learn by Faith; but as to a comprehenſive Knowledge of that great Being, he would not be God could we comprehend the whole that belongs to him.

Q. *Let me hear your Proofs from Reaſon of God's Exiſtence?*

A. In the firſt Place, it is demonſtrable from the Effects. I ſee a Multitude of Things, in this viſible World, which not being Capable of producing themſelves, Recourſe muſt be had to ſome ſelf-exiſtent, and original Cauſe, which gave them Being; for without ſuch a neceſſary and ſelf-exiſtent Being, all Things would remain in the State of Indifferency, and nothing could receive a Being. Again, I have within me a ſilent Monitor, which is that Fear I am ſeiz'd with, as often as I commit a wicked Action, which can proceed from nothing elſe, but an Apprehenſion of being call'd to an Account, and puniſhed by ſome Power I ought to have obeyed.

Q. *What do your Senſes declare in Proof of a Deity?*

A. Thoſe ſurprizing great Bodies, the Earth, the Sea, and Air; with the Sun, Moon, and Stars, as they could not be produced by any mortal Hand, make me conclude, they are the Effect of ſome great and omnipotent Power; to which if we add the beautiful Variety of Trees, Fruit, Herbs, and Flowers, which cover the Earth, the rich Mines which are lodged within its Bowels, the ſeveral Species of Beaſts, and Inſects, which range and creep upon it, with the various Kinds of Fiſh, which ſwim in the Waters; and Birds that fly in the Air, they all inform me, of ſome wiſe and omnipotent Power, which gave them Being, which I am ſtill farther convinced of, when I conſider the admirable Structure of their Bodies, the Regularity of their Motions, their ſpecifick Propagation, their wiſe Œconomy, and how dextrouſly they labour, to obtain their reſpective Ends.

Q. *Do all Mankind join in a Belief of this ſupreme Being?*

A. No Nation was ever ſo Ignorant or Barbarous, as not to acknowledge ſome Sort of Deity tho' they were involved in many Errors, as to the Qualities belonging to him.

Q. *You ſeem then, not to allow there were ever any* Atheiſts. *What do you ſay to the Objections which thoſe Sort of People are ſaid to make, againſt your Proofs of a Deity? Why might not the viſible World be produced by Chance? We may conceive Things producing one another, by an infinite Succeſſion of Cauſes and Effects, without arriving at a neceſſary and ſelf-exiſtent Being. Is not this as conceivable, as a ſelf-exiſtent and eternal Being? Again,* Atheiſts *will tell you, that there is no real Diſtinction between* Good *and* Evil, *but what is learned from Education, eſpecially by human Policy and Prieſt-craft.*

A. I cannot be perſuaded, there was ever any ſuch Perſon as a real *Atheiſt*; who denied a ſupreme Being, interiorly, to whom he owed Obedience. I own ſome have attempted to bring Arguments for that Purpoſe, but it was rather to ſhew their pretended Wit, or from the Corruption of their Morals, which prompted them to wiſh there were no God to puniſh them for their Sins; which the royal Prophet alludes to when he ſays, *the Fool ſaid in his Heart there is no God. Pſ.* xiii. 1.

Q. *What Anſwer do you make to the Objections of thoſe pretended* Atheiſts?

A. To ſay that the World was produced by Chance, is a manifeſt Contradiction to the common Reaſon of all Mankind. What happens by Chance, has nothing of Regularity, either as to Time, Place, or Diſpoſition of Parts: Whereas the World is a regular Subordination of Cauſes and Effects. Can Chance produce a Book by ſhuffling together the Letters of the Alphabet? When we behold a Watch, a Houſe,

a Houſe, or Ship, we conclude they were the Effects of ſome intelligent and Skillful Operator, who join'd their Parts together; and by Conſequence, the Parts of this viſible World, are ſo artfully united, that they are a convincing Proof of ſome wiſe and powerful Operator, who brought them under that Regularity. As to what is alledged, concerning Things making one another, that can have no Reference to ſeveral Parts of the Univerſe; *viz.* The Earth, Sea, Sun, Moon, Stars, and many other Bodies, which receive not a Being by Generation, but are ſingle and incapable of Multiplication. As for other Creatures, *viz.* The Fruits of the Earth, Birds, Beaſts, Fiſh and the Reſt, which ſeem to produce one another, they cannot be conceived to act as *principal*, but only as *inſtrumental* Cauſes; becauſe as ſome are void of Senſe, and others of Reaſon, they cannot be conceived as *principal* Authors of thoſe artificial Parts, and wonderful Properties, which are produced; but on the contrary they manifeſtly point out, a wiſe and all powerful Author, who acts as Principal. The like Inconvenience, and Contradiction appears, in an infinite Succeſſion of Cauſes, and Effects, without arriving at ſome neceſſary and ſelf-exiſtent Being; for no Effect we know of, is producible originally, without a wiſe and omnipotent Power: And tho' we cannot have a comprehenſive Idea, that there is ſuch a Power as to all its Perfections, yet without having Recourſe to that neceſſary Being, we cannot account for the Exiſtence of the World, and the Parts which compoſe it. Whereas an infinite Succeſſion, is not only inconceivable in itſelf, but leaves us in the Dark, how the Parts of the Univerſe, were capable of being produced with ſo great Beauty and Variety.

Q. *Can you ſhew there is any eſſential Diſtinction, between Good and Evil, beſides what ariſes from Education, Policy, and Prieſt-craft?*

A. 'Tis

A. 'Tis true, Education gives us a more ſpecifick Knowledge; but Heathens, without any Inſtructions from Faith, or Education, make a Difference between good and evil Actions: Yet ſome Things are only bad, becauſe they are forbidden, but others are forbidden becauſe they are bad in themſelves. But you'll ſay why are they bad in themſelves? To which I anſwer, not becauſe they are forbidden by the Laws of Men, or ſuggeſted either by Prieſts, or Politicians; but becauſe they are contrary to Man's Reaſon, which is a Law ingrafted in his Heart, by God himſelf, to anſwer all the Purpoſes of this Life and the next.

Q. *By what I can learn from your Arguments, you have only a confuſed Idea of God's Exiſtence, and cannot deſcribe him by any Characteriſticks, or eſſential Properties, which belong to him, and diſtinguiſh him from the viſible World?*

A. I own God is inviſible, ineffable and incomprehenſible: The corporal Eye only ſees him, in the Effects he produces, no Words are capable of giving a Deſcription of him: And tho' we are convinced, both by Faith and Reaſon of his Exiſtence, yet we cannot have an adequate Idea, or a comprehenſive Knowledge of the Perfections which are eſſential to him; it being his peculiar Property to know himſelf.

Q. *However let us hear what Idea you have of his Divine Properties, as far as either Faith, or Reaſon has inform'd you?*

A. The Chief of his Divine Properties are theſe. He is Infinite in his Eſſence, from whence do flow his Omnipotency, Immenſity, Simplicity, Omnipreſence, Omniſcience, Immutability, Veracity, Goodneſs, Holineſs, Perfection and providential Care.

Q. *What do you underſtand by Infinity?*

A. 'Tis the Property of a Thing, that is without Limits, or that has neither Beginning nor End; and may be conſidered with Regard to Time, Place, and all

all Sorts of Perfections. Hence, God is infinite as to Duration, becauſe he is Eternal, and always was, and always will be; he is Infinite as to Place, becauſe he exiſts every where: He is infinite as to Power, becauſe he can do all Things. The ſame Infinity belongs to his Wiſdom, Goodneſs, and the Reſt of his Perfections.

Q. *Are not Angels, and human Souls infinite, as to Duration?* They never will ceaſe to be.

A. God is eternal *Eſſentially*; Angels and human Souls are only immortal by Participation, and dependently on God, whom he may deſtroy at Pleaſure; beſides they had a Beginning, tho' they will have no End.

Q. *In what Senſe is God Omnipotent?*

A. Omnipotency is a Power to do every Thing that can be done.

Q. *Then there are ſome Things he cannot do; how ſhall we know what he can do, and what he cannot do?*

A. In general he cannot do Things, which involve a Contradiction, or are inconſiſtent with his Divine Perfections. He cannot make the ſame Thing to be, and not to be at the ſame Time: He cannot deceive or lye; becauſe by ſuch Actions, his Veracity and Goodneſs are deſtroy'd; again, they proceed not from Power, but from a Defect of Power.

Q. *Can God do more Things than what he has done?*

A. Yes infinitely more. He can create more Worlds; he can make Things infinitely more perfect; he can break through the eſtabliſh'd Laws of Nature; produce Fruit without Trees, Corn without ploughing or ſowing, *&c.*

Q. *You ſay God cannot do Things, which involve a Contradiction; how ſhall we know what Things thoſe are?*

A. There is no certain Rule, or Hopes of ever arriving at this Knowledge, in the whole Latitude of the Inquiry, this being a Secret only belonging to

God himſelf. However ſome Things there are, which all Mankind own to be Contradictions: Others are only ſeemingly ſo, or at moſt, are pretended to be ſo by private Perſons, and Parties of Men. When all Mankind agree upon what is a Contradiction, 'tis no Raſhneſs to ſay, God cannot do it: If it is only ſeemingly ſo, we are to proceed with Caution, and inform ourſelves, how far Faith and Authority may be intereſted, and have a Right to pronounce upon the Caſe, as it happens in the Myſteries of Religion, which ſeemingly contradict Reaſon, but indeed are only above it; becauſe in theſe Caſes, 'tis reaſonable to have Recourſe to Faith, and Authority, when our private Underſtanding is incapable of penetrating into the Nature of thoſe Myſteries: As to what private Judgments, and Parties often eſteem Contradictions, we are not to meaſure God's Power, by their weak Capacities. Beſides, what one Man eſteems to be a Contradiction, to another it appears otherwiſe.

Q. *Can God communicate his Omnipotency to any of his Creatures?*

A. By no Means, becauſe it is an eſſential Attribute of the Deity: However he can beſtow upon Creatures a Power of doing many Things, that are out of the Courſe of Nature, as he actually does, in the working of Miracles, and producing Grace by Means of the Sacraments, where the Effect demonſtrates an omnipotent Power in God, who is the principal Agent, but not in Creatures, who only concur inſtrumentally.

Q. *What Idea have you of God's Immenſity?*

A. I conceive God to be a ſpiritual Subſtance exiſtent every where, and not confined to any particular Place, and by Virtue of this Ubiquity, to be preſent in all Parts of the World, and whole in every Part.

Q. *Give us a more particular Account, in what Manner God is preſent every where?*

A. God

A. God is present every where, after three Ways, *viz.* By his Power, in creating and preserving all Things in their Being: By his Knowledge, in having all Things in his View. And by his Essence or Substance, in being Personally present every where. To which may be added three other Ways more special, *viz.* He is present to the Just, by his Grace; to the Saints and Angels, by his Glory; and to human Nature, by the Incarnation, and hypostatical Union.

Q. *But why is it usually said, that he is in Heaven, if he resides in all other Places?*

A. Because Heaven is, as it were, his Palace, or principal Seat, where he displays his Glory to the Blessed, whereas in other Places he appears indeed but as it were under a Veil.

Q. *Did God leave Heaven, when he descended upon Earth, to unite himself to human Nature?*

A. That and such like Expressions, are to be understood in a metaphorical Sense: They only signify the Effects produced on the Earth, and as it were a new Way, of exhibiting himself present, where he was really present before.

Q. *In what Sense is Simplicity, a Property belonging to God?*

A. Simplicity is non-Composition, the Property of a Thing which has no Parts: A Thing which has Parts, may be divided and dissolved, but God is indevisible, and incapable of Dissolution, and by Consequence cannot be a Body.

Q. *The Scriptures mentioning the Eyes, Ears, Hands, and Feet of Almighty God, seem to import that he has a Body, and by Consequence is not an uncompounded Being.*

A. These are only metaphorical Expressions, to signify the various Effects he produces. Seeing, is Understanding; Hearing is diligent Attention; Hands notify Power; and Feet the Motions made, in shewing Mercy or Justice.

Q. *Why is not Simplicity a Property of Angels and human Souls? They are neither compound Beings, nor capable of Diſſolution.*

A. In one Senſe, they may be called ſimple or uncompounded Beings, as not conſiſting of material Parts: But there is a Kind of Compoſition, conſiſting of Power and Act, in created ſpiritual Subſtances, which makes them liable to ſeveral Alterations, ſo as often to change their Affections, and become both Active and Paſſive. Now God's Simplicity requires him always to be the ſame, never Paſſive, but always Active.

Q. *If Simplicity as you have explain'd, is a Property belonging only to God; the Unity or Singularity of the Deity ſeems to follow from it. What have you to ſay to that Point?*

A. You ſay Right as to Unity in itſelf, which is the ſame as Simplicity.

Q. *You take my Meaning, ſhew me then that there is but one God?*

A. In the firſt Place, the Unity of the Deity, is plentifully aſſerted in the Holy Scriptures. And beſides it neceſſarily follows, from the Notion we have of a ſupreme Being, an infinite Being, an independent Being, a Being including all Perfections, can admit of no Competitor for ſuppoſing, two or more ſuch Beings, one of them would not be infinite, as not poſſeſſing the Perfections of the other. And in Caſe we conceive them as different Beings, they would either differ in Something or in Nothing, if in Nothing they would be the ſame; if in Something, the others would not be infinite, but want the differential Quality.

Q. *But the Scripture frequently makes mention of more Gods than one. How do you expound thoſe Expreſſions?*

A. Sometimes the Property of the Language requires the plural Number: Other Times it ſpeaks according

cording to the Opinion of the Infidels, who allowed of a Multitude of Gods: And often they are ſtiled Gods who are his Repreſentatives, as Kings, Prieſts, Prophets, and in general all Superiors.

Q. *Is not the Myſtery of the bleſſed Trinity a Proof that there are at leaſt three Gods?*

A. By no Means, becauſe the three Perſons have the ſame Nature, and poſſeſs the ſame eſſential Perfections, *viz.* the ſame Power, Knowledge, Will, *&c.*

Q. *I cannot conceive the Heathens could be ſo blind and ſtupid, as to believe a Plurality of Gods, eſpecially as to attribute divine Perfections to the Sun, Moon, and Stars; nay, even to Images formed out of Stone, Timber, and Metals. What Account does the Scripture give of their Syſtem and Practice?*

A. Their Syſtem was not uniform, but varied according to Men's Capacity, and Circumſtances: Moſt of the learned Philoſophers, as St. *Paul* obſerves, not only believed one God, but had a Knowledge of ſome of his Divine Perfections, tho' for Want of Faith they were involved in many Errors concerning his Power, Knowledge, and providential Care. Others, eſpecially the Ignorant, and ſuperſtitious Prieſts, tho' they did not believe the Idols themſelves to be Gods, yet they ſeem'd to be of Opinion, that ſome Deity was lodged within them. As for the generality of the ignorant People, they were under a Deluſion to imagine that the very Idols themſelves were Gods.

Q. *What Reflections do you make upon this three-fold Syſtem of Heatheniſm?*

A. In the firſt Place, I obſerve, that the learned, were rather Hypocrites than Idolaters, becauſe in Practice, they followed the Notions of the common People (and durſt do no otherwiſe) tho' they were perſuaded that neither the Idols were Gods, nor any Deity lodged within them. However, even the learned were far from being Orthodox in their Opinion of the

the Deity; many of them allowing of ſeveral inferior Deities, under the Inſpection of one that was ſupreme. This Error they fell into, for Want of Faith, and not attending to the Nature of an independent Being, as to their Prieſts, Ignorance and Avarice, made them cultivate a Belief in the People, that certain Deities lay lurking in the Idols; and they found their Ends in partaking of the Money and Victuals which were offered to them. Laſtly the ſtupid Mob, who comprehended no more than what they ſaw with their Eyes, are the Perſons exclaim'd againſt, and reproach'd by Almighty God, for their Ignorance, Blindneſs and Stupidity, in adoring the Works of their own Hands, Creatures that had Eyes but could not ſee, Ears but could not hear, Feet but could not walk. As for the learned Heathens, the Accuſation againſt them, is for not worſhipping that God, whom they owned to be Maſter of ſo many Perfections, and the Author of their temporal Bleſſings.

Q. *You have obſerved above, that God is preſent every where by his Knowledge; what farther Account can you give of that divine Property? How does he know Things, and in what Manner are we to expreſs ourſelves, as to that Point?*

A. The Divine Knowledge differs from that of Men after three Ways. Firſt, he knows all Things, and is *Omniſcient*. Secondly, he knows Things before they happen by *Preſcience*. Thirdly, he knows Things all at one View, by *Intuition*. Whereas Man knows but a few Things, and thoſe very imperfectly; he only knows what's paſt and preſent, and often forgets them; he only knows Things by their Effects and Cauſes, and not all at once.

Q. *How does Immutability belong to the Divine Nature? He is 'tis true unchangeable as to any Diſtinction, or Diviſibility of compounding Parts: But was there no Alteration in him when he created the World, when he aſſumed human Nature, or when, as it is ſaid of*

of him in Scripture, he changes his Will, is ſorry, repents, &c.

A. To conceive God capable of any Alteration, is entirely to deſtroy his Nature: He can neither be changed as to Subſtance, Time, Place, Knowledge, Will, or any Affections whatever. What he is, when he is, where he is, what he knows or wills, were all the ſame from Eternity. As for the World, Creation, Incarnation, *&c.* they only imply a Change in the outward Object: As for his being angry, repenting, and the like, they are metaphorical Expreſſions, upon Account of his doing thoſe Things, and giving thoſe Tokens, which Men uſually do, who are ſubject to ſuch Paſſions.

Q. *What is Veracity, and in what Manner does it belong to God?*

A. 'Tis a moral Virtue or Perfection, inclining Perſons to judge, ſpeak, and act according to Truth, or as Things really are in themſelves. For Example; Truth in judging, is when we have form'd an Idea of a Thing, without any Miſrepreſentation: Truth in Speech, is when our Words are conformable to our Opinion: Truth in Actions, is when our Behaviour is conformable to our Words. From hence I conclude, that God's Veracity requires all theſe Perfections; for Inſtance, could Things be miſrepreſented to him, could he ſpeak otherwiſe than he thinks, or judges, could his Actions be contrary to his Divine Ideas, or Words, it would deſtroy his Omniſcience, Goodneſs and the Reſt. So that as he is eſſentially true, he can neither be deceived, nor deceive.

Q. *Does Veracity belong only to God, and how far may that Perfection be aſcribed to Mankind?*

A. God alone is *eſſentially* the Origin of Truth; Men judge, ſpeak, and act according to Truth, only by *Participation*; Nature has made them capable of Truth in many Caſes, where the Light of Reaſon is only

only required, tho' here they often proceed contrary to Truth, through Ignorance, Misinformation, Passion, *&c.* Yet being supported by the Divine Assistance, they may be rendered incapable, of either being deceived or deceiving others: As we believe the Prophets, the Apostles, and such as were inspired by God, were the Authors of Truth, tho' considered as Men, they could claim no such Priviledge.

Q. *What is Goodness? In what Sense is God, and other Things call'd Good?*

A. 'Tis a Beauty resulting from Perfection; and may be considered either *absolutely* or *relatively:* A Thing is good *absolutely* when it wants nothing to render it perfect in its Kind: A Thing is good *relatively* when it communicates itself to others suitably to their Exigences. Hence, God is infinitely good *absolutely*, because he possesses all Perfections, as also *relatively*, because the first Person communicates infinite Goodness to the second, and third Person; as likewise God communicates his Goodness to Creatures to every one according to their Exigences, and is capable and willing to confer infinitely more.

Q. *Are Creatures also Good?*

A. Yes, tho' after another Manner. God is good *essentially*, Creatures only *dependently* on God. Creatures are good *absolutely*, because they possess those Perfections, which belong to their respective Beings; and also they may be good *relatively* as often as they endeavour to make others better by those Perfections they themselves possess.

Q. *You say Goodness is a Result from Perfection. Pray what is Perfection?*

A. A Thing is perfect, when nothing is wanting to make it compleat in its Nature. Hence, God alone is absolutely perfect, because he contains all Perfections, both increated and created, tho' after a different Manner. Some *properly*, as Wisdom, Justice, Power; others *improperly*, as all sensitive and material Beings, which

which exist in God *(a)* as in their Cause and Principle. Creatures are perfect, when they have all their constituent Parts: But still they are imperfect when compared with God, who alone is *essentially* perfect.

Q. *What is Holiness, and in what Sense are God and Creatures holy?*

A. Holiness, or Sanctity is a spiritual Perfection, and consists in a Purity from Sin, which is a Deformity of the Soul. God only is *essentially* holy, being incapable of Sin. Men are holy, only by *Participation*: Not that God's Holiness is only imputed to them, but they are really, absolutely, and intrinsically holy in themselves.

Q. *Are other Creatures properly call'd Holy?*

A. All Creatures may be call'd Holy *relatively*, but not *absolutely*; not that they are capable of an inherent Holiness, but because they are Instruments or Channels of Holiness; as the Sacraments, or Things put to a holy and religious Use, as holy Water, Altars, Churches, *&c.*

Q. *What is God's Will, how are we to conceive it, and in what Manner is it fulfill'd?*

A. God has only one Will, tho' according to our Way of conceiving it, we distinguish several Kinds, for Example. First we conceive that Nothing happens contrary to his *absolute* Will: Now, his Will is made known to us by certain outward Tokens, *viz.* By Precepts, Prohibition, Permission, Advice, *&c.* Hence, a good Life, consists in obeying the Will of God; his *absolute* Will is always fulfill'd, but his *conditional* Will is not, as in the Reprobate whom he permits to follow their own free Will; tho' he has a real Will that they should be saved; as a Merchant when he casts his Goods over-board, has a Will to save them, but permits the Mariners to destroy them.

Q. *What is Love, and Hatred, and how is God capable of such Affections?*

(a) Eminenter.

A. Love

A. Love is a Desire of Good, either in itself or to ourselves or others. There are several Kinds; a Love of *Complacency*, that is, when we love a Thing for itself; a Love of *Concupiscence*, when we desire it for our own Sakes; a Love of *Benevolence*, when we desire it for the Sake of others; a Love of *Beneficence*, when we actually confer the Good we desire; a Love of *Friendship*, is a reciprocal Love of Benevolence. God's Love for Man, is of *Complacency*, *Benevolence*, *Beneficence*, and in the Just of *Friendship*. Hatred is an Aversion to Evil, either grounded in the Thing, or Personal; one is called *Abomination*, which God has against Sin; the other of *Enmity*, which God is incapable of because he cannot wish Evil to Man.

Q. *What is Providence, and after what Manner does God govern the World?*

A. 'Tis a Direction of all Things to their proper End, by suitable Means: All Things I say, both great and small, natural and supernatural; so that he concurs immediately both to necessary Agents, and free Agents. Hence, Predestination and Reprobation belong to God's Providence.

Q. *What is Predestination, and in what Manner are we to speak of it?*

A. Predestination, is an eternal Purpose of saving some Persons: Reprobation is an eternal Purpose of permitting some Persons to be damn'd: They both are inclusive of Merits and Demerits; yet, with this Difference, a Fore-sight of Sin, or the ill Use of Grace, is the Motive of Reprobation: But whether Persons are predestinated upon a Foresight of Merit, or good Use of Grace, is not determin'd by the Church; 'tis more conformable to the Scriptures to say, Predestination is gratuitous; and as Predestination includes the Preparation of Means, especially the first Grace, 'tis a Point of Faith that it is gratuitous.

Q. *What Errors are condemn'd by the Church concerning Predestination and Reprobation?*

A. First,

A. First, that of *Origen*, who affirm'd that Men's Souls were created before the World, and were predestinated upon Account of the good Works they had performed before they were united to Bodies. *Secondly*, the *Pelagians*, who taught, that good Works without Grace, by Nature alone, might be a Motive of Predestination. *Thirdly*, the *Semipelagians* who tho' they own'd Salvation could not be obtained without Grace (wherein they differed from the *Pelagians*) yet they affirmed, God predestinated Mankind, upon a Foresight of some natural Endeavours, towards obtaining Grace. *Fourthly*, the *Calvinists*, who think themselves infallibly certain of their Predestination. *Fifthly*, *Calvanists*, *Lutherans*, *Jansenists*, and others, who say God has not a Will, or gives not sufficient Grace to all Persons to be saved. *Sixthly*, *Calvanists*, &c. who affirm that God has an absolute Will to damn some Persons, without any Foresight of their Sins.

Q. *Which are the principal Effects of Predestination?*

A. 1. An efficacious Call. 2. Justification and Perseverance. 3. Glorification.

Q. *What Difference do you make in believing a God, believing God, and believing in God?* *

A. To believe a God, is to believe there is such a Being. To believe God, is to believe all to be true that he has reveal'd. To believe in God is to love him, and to put our Trust in him, as our last End.

Q. *Having explain'd what belongs to the divine Attributes, we are to proceed to some other Matters; and first, why do you call God Father?*

A. A Father is he, who begets Children, and gives them a Being: In which Sense God is the Fa-

* 1. Credo *Deum.* 2. Credo *Deo.* 3. Credo in *Deum.*

ther

ther of all Mankind, whom he produced by Creation, preſerves their Being, and provides them with all Neceſſaries and Conveniences, which is the Character of a kind Father, but in a more particular Manner, he is the Father of all good Chriſtians, whom he has adopted and made Heirs of his Kingdom.

Q. *What farther Inſtructions can you draw from the Word Father?*

A. Several very uſeful, in Order to pay a grateful Acknowledgement to the Divine Majeſty for all the Benefits we are made Partakers of. Creation in the firſt Place, is ſo ſurprizing a Meditation, that Words cannot expreſs, what we are indebted to him on that Account. There is Nothing that happens between Man and Man, in the Way of being obliged to one another, that can have any Reſemblance to it: It is ſo extraordinary a Subject of Humility, that it ſtrikes us dumb, and in a Manner thoughtleſs with Confuſion; Preſervation has in a Manner the ſame Influence upon us, for as we were created out of Nothing, ſo we ſhould in an Inſtant be reduced to Nothing, unleſs the ſame Hand which created us continued to ſupport us: This Reflection obliges us to have Recourſe to him upon all Occaſions. I might deſcend to many more Particulars, as his providential Care in ſupplying us with all Things we want, our Redemption, Vocation, Juſtification, Perſeverance, and everlaſting Happineſs, which are the Effects of his being our Father.

Q. *You have given rather the moral and metaphorical Senſe of the Word Father; what is the literal Meaning of the Word, as it ſtands in the Creed?*

A. Literally the Word Father points out the Myſtery of the Trinity, and namely the firſt Perſon, who is called Father, upon Account of his begetting the ſecond Perſon, by an eternal Generation.

Q. *A Father is Prior to his Son; how does this agree with the Son's eternal Exiſtence?*

A. We

A. We are not to conceive any Priority among the divine Persons, as to Time, or Dignity, but only as to Origin, so that the Father is called the first Person, because he is unbegotten and proceeds from no other Person; whereas the second Person is begotten by the Father, and the third Person proceeds from the Father and the Son.

Q. *Pray explain in few Words, what we are obliged to believe concerning the Trinity, and how the learned explain their Thoughts upon this high Subject?*

A. The Mystery of the Trinity is one God, in three Persons; or more distinctly three Persons, that have the same Nature, Essence, or Substance; which are equivalent Terms, according to the Use that is made of those Words upon the present Occasion.

Q. *Are there no more, nor less, than three Persons in God, and how are they distinguish'd from one another, and from the divine Essence?*

A. It was an Error against Faith, of the *Sabellians* and others, that in God, as there was only one Essence, or Nature, so there was only one Person, and that the three Names given to God in the Scriptures, did not import different Persons, but took their Appellations, from different Operations of the same Person. Other Hereticks among which were the *Arians*, held that as there were three Persons in God, so there were three Natures, not consubstantial. Now the Doctrine of the Catholick Church is, that the three Persons, tho' really distinct in themselves, are not distinct as to the same Nature wherewith they are identified.

Wherein the Error of *Gilbert* of *Poiree*, Bishop of *Poictiers* is condemn'd, in the Council of *Paris* in the Year 1147; as likewise in the Council of *Rheims* in the following Year, who was of Opinion, that the three Persons were really distinct from the divine Essence, whereby he seems obliged to assert a Quaternity of Persons.

Q. *What do Divines mean by Processions?*

A. By Proceſſion they underſtand the Emanation or flowing of one Thing from another. Hence, they diſtinguiſh in God two Proceſſions, one whereby the Son proceeds from the Father, the other whereby the Holy Ghoſt proceeds from the Father and the Son. And 'tis an Article of Faith that there are neither more nor leſs.

Q. *Why is God's Omnipotency inſerted in this Article, rather than any other of the divine Attributes?*

A. Chiefly for two Reaſons. *Firſt*, becauſe mention is there made of the World's Creation, which requires an omnipotent Power. *Secondly*, becauſe the firſt Perſon is the Origin of all Power.

Q. *Are not the ſecond and third Perſons likewiſe omnipotent?*

A. Yes equally, they all having the ſame eſſential and abſolute Perfections. Yet Works of Power, are commonly attributed to the firſt Perſon, upon Account of his being the Origin of Power; Works of Wiſdom to the ſecond Perſon, on Account of the Wiſdom he ſhewed in our Redemption: Works of Goodneſs to the third, on Account of our Sanctification and divine Aſſiſtance; tho' at the ſame Time all the three Perſons are equally concerned in all outward Works of Power, Wiſdom, and Goodneſs.

Q. *In the next Place you call God the Father Creator, may not each Perſon be called Creator?*

A. Yes, but Creation is there attributed to the firſt Perſon, for the Reaſons above recited.

Q. *What is Creation?*

A. 'Tis the Production of a Thing out of nothing.

Q. *What Errors have Men fallen into concerning the World's Creation?*

A. Ariſtotle, and ſeveral other of the heathen Philoſophers had no Notion of Creation: And hence, they eſtabliſhed the principle *(b) Nothing is made out of Nothing*. And farther thoſe who believed God

(b) Ex nihilo nihil fit.

was

was an eternal Being, conceived the material World to be also eternal; and as it were an essential Property belonging to God. But we have a more perfect Account of the Deity from the Scriptures, which gives the Particulars of the World's Creation, and Reason tells us that no material Thing can belong to God essentially, only originally as a first Cause. *Gen.* i.

Q. *What do you understand by Heaven and Earth, which you say was created?*

A. By Heaven I understand every Thing in Heaven; by Earth every Thing on Earth.

Q. *What are Angels, and what Properties belong to them?*

A. Angel is a Word according to its Etymology which signifies a Messenger: As the Word *Apostle* signifies a publick Messenger; so that they imply not a Nature but a Power or Office. If an Angel be considered as to its Nature, 'tis a spiritual Substance created by God without a Body.

Q. *Is it an Article of Faith that the Angels have no Bodies?*

A. I cannot say it is; but 'tis approaching that Way, and generally held by the Church.

Q. *Are they not commonly painted with Bodies and Wings?*

A. Yes, not that they really have Bodies, but because they assume them, when they appear to Men. They are represented with Wings, to signify that their Motions are as quick as Thought.

Q. *What other Properties belong to them?*

A. They have a clear Knowledge of Nature, both as to Causes and Effects: They have also great Power proportioned to their vast Knowledge, and were created in Grace with free Will, which some made a good use of, but others abused it.

Q. *Who are they who abuse it?*

A. The wicked Angels, we call Devils.

Q. *Have these also still great Knowledge and Power?*

A. They lost not their natural Perfections by their Rebellion against God, but only such as were supernatural; so that their Knowledge, still extends to all the Secrets of Nature; and God permits them to exercise great Power over Men, so as to tempt them to sin, possess their Bodies, but not force their Will; which is always free, and out of their Power.

Q. *Divines tell us, there are several Orders, and Degrees among those spiritual Beings: Pray give an Account of them, and the Grounds you have to make a Distinction among them?*

A. Divines gather this Distinction of spiritual Beings from the Scriptures, especially from the Prophets, *Isaiah*, and *Ezekiel*, which are particularly described by St. *Gregory* the Great, in his 34th Homily upon the Gospels, where he tells us the Scriptures make mention of nine Orders, or Degrees of these blessed Spirits, *viz. Seraphims, Cherubims, Thrones, Dominations, Principalities, Powers, Virtues, Archangels, and Angels.* Isaiah vi. 1. Gen. iii. 24. Heb. ix. 5. Ephes. i. 21. Colos. i. 16. Thessal. iv. 15.

Q. *Has every Man an Angel-Guardian allotted him?*

A. Yes, all Mankind, but especially Christians, who after Baptism, has a particular Care of, and protects them from the Devil's Power, and Stratagems. As also our Angel-Guardian is appointed to hinder us from falling into temporal Calamities, or any Misfortune. This Doctrine of having an Angel-Guardian appointed for every one is a certain Truth universally held by the Church, against *Calvin*, and others; who contradict it.

Q. *Can you produce any Proof from the Scriptures and Fathers that every one has an Angel-Guardian appointed him?*

A. Yes, I can from the 18th Chapter of St. *Mat. ver.* 10. Where *Christ* saith, *See that you despise not one*

one of these little ones: For I say unto you, their Angels in Heaven always see the Face of my Father who is in Heaven. Again out of the 12*th Chapter of the* Acts. *ver.* 15. *And they said, it is his Angel.* Also out of the 33d. and 90th Psalm. ver. 8. ver. 11. Now as to the Fathers, nothing can be more clear and fully expressed, than what St. *Basil*, St. *Ambrose*, and St. *Chrysostom* write in Confirmation of this Doctrine. *

Q. *What Account have we in the Scripture concerning Man's Creation? When was he created? What does his Nature consist of? What Conditions or State was he in, upon and after his Creation?*

A. Adam and *Eve*, were made on the 6th Day, his Body form'd from Clay, and hers from one of *Adam*'s Ribs: Man in the whole consists of a Body and Soul united together, in such a Manner, that the Body was in Subjection to the Soul. As to the Condition, and State Man was in, it was far different at his Creation, from what he found himself in afterwards.

Q. *What Condition was Man plac'd in at his Creation?*

A. It was in his Power not to die, had he made use of the Means: His Soul was created in Grace, accompanied with other supernatural Gifts: His Body was entirely submissive to his Soul, free from Concupiscence, or any irregular Appetites; and no Creature whatever, was capable of giving him any Pain or Affliction. Again, his Soul was an immortal Being, created according to God's Likeness, with a Will, Memory, and Understanding, and entirely free in his Actions which are Prerogatives, that other Creatures could not pretend to, who were either inanimate, or animal Beings.

Q. *Do Men still claim all these Perfections, or only some of them, or if they lost any of them, how, and what are they?*

* Vide St. *Bas.* Serm. 3. Adver. Eunomium. St. *Ambr.* expo. in Psal. 118. n. 9. St. *Chrys. Hom.* 60. cap. 18. *Mat.*

A. Man loſt God's Grace, and all ſupernatural Gifts, by his Diſobedience; and as an Effect of this, was made liable to Death, Concupiſcence, Pain, Trouble, and all thoſe Vexations which are incident to human Life. Whereby the Pelagian Hereſy is condemn'd, which conſiſts in this, that Man was not created in Grace, that he was not to be immortal, tho' he had not ſinned, and that Death, Concupiſcence, and the Miſeries of human Life, were not the Conſequence of *Adam*'s Sin, but Circumſtances belonging to the State wherein he was firſt placed; and from hence they inferred, as the *Calviniſts* do, that there was no other Sin transferred by *Adam* to Poſterity, beſides Concupiſcence, which they maintain to be that original Sin, ſo often mentioned in the Scriptures. However, tho' Man loſt theſe Advantages, he ſtill retained free Will. But the *Lutherans* and *Calviniſts* pretend, we only enjoy free Will in Regard of Evil, not in Regard of Good. Indeed, free Will is much impaired by the Misfortune of original Sin, but not deſtroyed.

Q. *What particulars have we concerning the Creation of other Things in the World?*

A. The firſt Chapter of *Geneſis* gives a Deſcription how it was performed, *viz.* in ſix Days, and all Things contain'd in it, *viz.* The *firſt* Day, God created an undigeſted Heap of Matter, out of which all Bodies were afterwards formed; and the ſame Day he made the Heavens, and a luminous Body. The *ſecond* Day, he divided the Earth and the Waters. The *third* Day, he ſeparated the Earth from the Waters, ſo as to allot them their proper Channels; and the ſame Day he gave the Earth a prolifick Quality, ſo that it produced all Sorts of Fruits, Minerals, *&c.* and at the ſame Time, he planted the terreſtrial Paradiſe. The *fourth* Day, he made the Sun, Moon, and Stars. The *fifth* Day, he made the Birds, and Fiſhes, *&c.* On the *ſixth* Day, he made Beaſts and Reptils;

Reptils; and the same Day, he made *Adam* and *Eve*, and placed them in the terrestrial Paradise afterwards.

Q. *Why did God form Things by Degrees, who might have done all at one Instant?*

A. It was his divine Pleasure, and to shew that Nature and Grace, by Degrees make Things perfect; and to give us a more distinct Idea that all Things were created by him.

The second Article of the CREED.

Q. *Which is the second Article of the Creed?*

A. And in Jesus Christ *his only Son our Lord.*

Q. *What is chiefly contain'd in this Article?*

A. A Belief, or Faith, in the second Person of the blessed Trinity, his Incarnation or assuming human Nature.

Q. *Why is he called* Jesus, *and who gave him that Name?*

A. The Name was given by God's Appointment, when the Angel *Gabriel* saluted the Blessed Virgin *Mary*, and it imports as much as a Saviour; to signify that he was to be the Redeemer of Mankind; as well as to comply with a Custom among the *Jews*, whereby the Names they gave to Things, was explanatory of the Office or Use, they were to be put to. *Mat.* i. 21. Hence, *Josue* the Leader of God's People was called *Jesus*, because he overcame their Enemies, and introduced them into the Land of Promise.

Q. *In what Manner did he become a Saviour, or Redeemer of Mankind?*

A. By being a Mediator between God and Man, which he was capable of effecting, not precisely as he was God, nor precisely as Man; but as he was both

God and Man: His divine Perſon rendered his Actions infinitely ſatisfactory and redemptive; his human Nature, rendered him capable of ſuffering, and being a Mediator.

Q. *You ſay that* Jeſus Chriſt *is both God and Man, pray can you produce any Proofs from Scripture that he is both God and Man?*

A. Yes I can out of St. *John*'s Goſpel. *C.* i. *v.* 1 & 14. *In the Beginning was the Word, and the Word was with God, and the Word was God—And the Word was made Fleſh, and dwelt among us.* Again, out of the Epiſtle of St. *Paul* to the *Philippians.* C. ii. v. 6, 7. Where he ſays, that *Chriſt, when he was in the Form of God, thought it not Robbery to be equal with God; but he hath debaſed himſelf, taking the Form of a Servant; made unto the Likeneſs of Men, and found in Habit as a Man.*

Q. *Is not* Chriſt, *as God, a Mediator?*

A. No, becauſe as God, he is equal to the Father, and cannot be conceived, to make any Supplication to him.

Q. *In what Senſe are the Saints in Heaven, Mediators between God and Man?*

A. In the ſame Manner, as all upon Earth, are Mediators for one another; by praying for one another: That is, they are Mediators, by Way of Interceſſion, not by Way of Redemption.

Q. *Why do Catholicks ſhew a particular Reſpect, and bow at the Name of* Jeſus, *rather than at any other Name, of* Chriſt, *or God?*

A. All God's Names, are equally worthy of Reſpect; but the Cuſtom of bowing at the Name of *Jeſus*, is obſerved on Account of its being particularly given to ſignify the Work of Man's Redemption: And therefore St. *Paul* ſays, that *every Knee is to bow* when 'tis mentioned. *Phil.* ii. 10.

Q. *What*

Q. *What Signification has the Word* Chriſt, *and in what Manner is it attributed to the ſecond Perſon, in the Myſtery of the Incarnation?*

A. Chriſt in the *Greek* Language, ſignifies *anointed.* Hence, the Meſſiah, by the antient Prophets is called the *Chriſt*, or the anointed.

Q. *Why was the Meſſiah called the anointed?*

A. From the threefold Character he bore, *viz.* as being a King, Prophet, and a Prieſt, who were all, according to the Ceremonies of the old Law, uſually anointed with Oil, at their Conſecration and Inſtallation.

Q. *Was our bleſſed Redeemer viſibly anointed with Oil?*

A. No, he was anointed inviſibly by Grace, emblem'd by Oil. *Firſt*, by having his human Nature united to the divine Perſon, the Fountain of Grace. *Secondly*, by having his Soul repleniſhed with all Sorts of ſupernatural Gifts and Graces.

Q. *What particular Meaning is there, in the Ceremony of Unction, that it was made uſe of upon the aforementioned Occaſions?*

A. The Meaning is myſtical, and very inſtructive. Oil has three excellent Qualities; It heals Wounds, ſtrengthens the Limbs, and preſerves Metal from Ruſt: And upon theſe Accounts, is well adapted, to ſignify thoſe ſpiritual Gifts, which ought to diſtinguiſh Perſons in Authority, who are obliged to direct, ſtrengthen, and heal all thoſe who are ſubject to them.

Q. *How is Chriſt a King, had he any regal Power?*

A. He had a Claim to regal Power, being God and King of the whole Univerſe. Again, as Man, being the Redeemer of all Mankind, who were Subjects of his ſpiritual Kingdom. A temporal King he was not, his Kingdom not being of this World. However, he was of the royal Stock of *David. Luc.* i. 32, 33.

Q. *How was Chriſt a Prophet?*

A. So

A. So he is ſtiled, by the inſpired Writers of the old Law, and fully anſwered the Character, by foretelling many Things which happened to the *Jewiſh* Nation, and to himſelf, *viz.* his Paſſion and Sufferings, his Reſurrection, the deſtroying of *Jeruſalem*, and Converſion of heatheniſh Kingdoms. *Deut.* xviii. 15.

Q. *In what does Chriſt's Prieſthood conſiſt?*

A. He was not a Prieſt according to the Old Law, which Office was propagated by Deſcent in Blood, and executed by offering up Beaſts, *&c.* But he was a Prieſt according to the New Law, offering himſelf up as a Sacrifice upon the Croſs; as alſo a Prieſt, according to the Order of *Melchizedeck*, in offering himſelf at the laſt Supper, under the Appearances of Bread and Wine. *Pſ.* cix. 5.

Q. *Are there no Prieſts in the New Law, beſides Chriſt? Has he none to ſuccced him in his Prieſthood?*

A. A God, a Religion, a Prieſthood, and a Sacrifice, are Correlatives, and depend upon one another. They are frequently menioned and aſſerted in the New Law. The Manner is this, as to Prieſthood. Chriſt was the only Prieſt that offered himſelf up, as a bloody Sacrifice upon the Croſs, for the Redemption of Mankind: As to this Character, he has no Succeſſors. But then as he was a Prieſt, according to the Order of *Melchizedeck*, in offering up himſelf, under the Forms of Bread and Wine, in this, he has as many Succeſſors, as there are Prieſts in the New Law, who offer him up in the ſame Manner. But even here, Chriſt is ſtill the chief High Prieſt, and tho' others are really Prieſts, they are only miniſterially ſo, both jointly, at the ſame Time, offering up the ſame Sacrifice; ſo the Sacrifice of the Croſs, and the Sacrifice of the Maſs, are the ſame Sacrifice as to Subſtance, tho' after a different Manner, one being *bloody*, the other *unbloody*; and the latter

a com-

a commemorative Sacrifice of the former, as to the Manner.

Q. *In what Manner did Chriſt compleat this great Work he came about?*

A. Firſt, by appearing as a Redeemer, and paying the full Ranſom required, according to the ſtricteſt Demands of Juſtice, Merit, and Satisfaction. *Secondly*, As a Maſter, by delivering Leſſons proper for all Stations, and Circumſtances. *Thirdly*, As a Pattern, by practiſing himſelf, what he taught others.

Q. *Why is the ſecond Perſon's aſſuming human Nature, called the Incarnation, and in what Manner do you explain this wonderful Union?*

A. 'Tis called Incarnation, from the *Latin* Word *Caro* Fleſh, not that the Union is only with Man's Fleſh, but partly becauſe Fleſh is a Word commonly uſed in the Scriptures, for the whole Man; and partly to ſhew God's Goodneſs, and Humility, who was pleaſed to join himſelf to the more ignoble Part of Man's Nature.

Q. *Was the ſecond Perſon united both to Man's Soul and Body?*

A. Yes; and that in ſuch a Manner as to be liable both to Grief and Trouble of Mind, with the Defects of the Body, as Hunger, Thirſt, Cold, Pain, *&c.* nay, even to Death; and in general all Inconveniences, excepting Ignorance, and Sin, with other moral Defects, which the Divine Perſon was incapable of.

Q. *According to the Deſcription you give of this Myſtery, Chriſt conſiſts of one Divine Perſon, having two Natures, one* Divine, *and the other* Human, *and no human Perſon to be admitted. Now this is altogether unintelligible.*

A. 'Tis entirely a Myſtery, and above human Underſtanding, as all other Myſteries of Faith are; wherein we are to *captivate our Underſtanding in Obedience to Faith*, and divine Revelation.

Q. *Which*

Q. *Which are the Effects produced in Mankind, by means of the Redemption?*

A. In general these three, Grace, Justification, and Merit.

Q. *What is Grace?*

A. In general, it is a Gift bestowed on a Person, without any Inducement from the Party on whom it is bestowed; and this includes all Gifts whatsoever, both *natural* and *supernatural.*

Q. *What is the Difference between* natural *and* supernatural *Gifts?*

A. Natural Gifts or Graces, are such as are given by God, for Man's Well-being in this Life, *viz.* Man's Body, Soul, Free-will, with all Sorts of temporal Conveniencies. *Supernatural* Gifts are such, as immediately conduce towards procuring Man's eternal Happiness; whereof some are *outward*; for Instance, Instruction in the true Faith, and practical Duties of Religion, good Example, Miracles, *&c.* Others are *internal*, as good Thoughts, and pious Affections, whereby the Understanding is enlightned, and the Will moved, and excited to perform such Actions, as lead us on to future Happiness.

Q. *What is properly the Grace of Christ, or the Grace obtained by Redemption?*

A. 'Tis every inward, or outward Means which immediately tends to make Man eternally happy, and which are produced only through the Merits of Christ.

Q. *Is there any Difference in the Grace which is purchased by our Redemption?*

A. Yes, some of the Differences I have hinted at already, others there are, observable from the following Divisions of those supernatural Gifts. For Instance, there is Grace given on Account of our Neighbour, and Grace given on our own Account only. The first is called, *Grace gratis given* *; the other, *Grace*

* Gratia gratis data.

Grace that makes us acceptable to God †. There is *actual* Grace, and *habitual* Grace; there is *ſufficient* Grace, and *efficacious* Grace.

Q. *What do you mean by Grace given, on Account of our Neighbour? Why is it called* gratis given? *for is not all Grace gratis given?*

A. St. *Paul* in his firſt Epiſtle to the *Corinthians*, reckons above nine of the firſt Kind, *viz.* Working of Miracles, ſpeaking of Languages, curing Diſeaſes, Propheſying, *&c.* which were beſtowed upon the Apoſtles, and others afterwards in order to facilitate the World's Converſion. Now theſe are called *gratis given*, becauſe they are ſometimes given to ſuch as want ſanctifying Grace, which renders them acceptable to God.

Q. *What is* actual *Grace, and how diſtinguiſhed from* habitual *Grace?*

A. Actual Grace, is a paſſing Motion given by God, diſpoſing the Soul for good Actions, whereby ſhe may become happy, and working its Effect, by enlightening the Underſtanding, and producing pious Affections in the Will. *Habitual* Grace is an eſtabliſhed State of the Soul, whereby ſhe is entirely placed in God's Favour, and made capable of advancing herſelf more and more, by ſubſequent *actual* Grace.

Q. *What Difference is there between* ſufficient *and* efficacious *Grace, and why ſo called?*

A. We call it *ſufficient* Grace, when God does beſtow all Requiſites to enable us to perform good Actions, and produce ſupernatural Effects, tho' ſomething intervenes to hinder the ſaid Effects. Grace is ſaid to be *efficacious*, when it infallibly produces its Effects, in Concurrence with Man's Free-will; which is no ways leſſened nor taken away by efficacious Grace, but ſtill enjoys

† Gracia grat. faciens.

enjoys the Liberty of assenting, or dissenting, as the Church has defined against *Calvin*.

Q. *Give me the true System of* actual *Grace, as it is maintained in the Catholick Church?*

A. It requires chiefly these Particulars, *viz.* to make our good Actions meritorious, and capable of obtaining Salvation, besides the natural Efforts of the Soul, and outward Helps; as Instructions, Example, *&c.* 'Tis required, that the Mind be illustrated, and the Will excited, by certain inward Motions of Grace. The contrary Opinion is condemned by the Church, against the *Pelagians*, who asserted the Sufficiency of Nature, without Grace. That the said Grace is necessary, not only for carrying on meritorious Works, but even to begin them; as the Church has defined against the *Semi-pelagians*. That this *actual* or exciting Grace, is purely gratuitous, without any Consideration of the Creatures Merits, is decreed against the aforesaid Hereticks.

Q. *Can Nature of herself, without the Grace aforesaid, arrive at the Knowledge of Truth, either natural, or supernatural? Can Nature alone perform any good Action, overcome Temptations, love God, and keep all his Commandments, avoid venial Sins, and persevere in Goodness to the End?*

A. The Doctrine of the Catholick Church is this; certain natural Truths, may be known by Man, by the Light of Reason alone, without the special Assistance of Grace: But Grace is required to know supernatural, or revealed Truths, both speculative and practical, for Faith is a special Gift of God. As for good Works, 'tis the general Opinion of Divines, that Nature without Grace, can perform several Works that are morally good, but not profitable towards obtaining future Happiness; because several Circumstances are wanting, to make them serviceable in that Way. Hence those who presume to teach, that Infidels, *&c.* are incapable of performing any

Action

Action that is morally good, are in Danger of incurring the Censure of that condemned Proposition, *Every Action of a Sinner is sinful*; which is prescribed in *Hus*, *Michael Bains*, and *Calvin*. As to Temptations, slight ones may be overcome without Grace, but not great and frequent ones; and neither small or great, without Grace, can be overcome, so as to dispose Persons thereby for a supernatural Reward: much less, morally speaking, can God be loved above all Things, and the Commandments kept by Nature only, without the special Assistance of God's Grace; neither can a Person, without the said special Grace, avoid all venial Sin, or persevere to the End.

Q. *What are the Properties of* habitual *Grace?*

A. 'Tis inherent in the Soul, and an habitual State, whereby a Person lives in God's Favour, even when he ceases to act, as it appears in Infants after they are baptized, tho' incapable of acting by exciting Grace; yet it is not so permanent a State, but it may be lost by subsequent Offences, the Just often falling both from Faith and Grace. Hence *habitual* Grace, being inherent in the Soul, a Person becomes by it intrinsically just, and not only by the Imputation of God's extrinsical Justice, so that God does not only pardon his Sin, by not imputing it, but inwardly purifies his Soul from Sin, by inherent Grace. In the next Place, *habitual* Grace puts a Person in a Condition of meriting *properly*; that is, deserving both more Grace, and an eternal Reward *; for by the Works proceeding from it, he applies Christ's Merits, which Works, are the immediate Effects of God's Grace. These are the chief Articles of our Faith concerning *habitual* Grace defined in the Council of *Trent*.

Q. *What is Justification and how perform'd?*

A. In general 'tis an Infusion, and Reception of *habitual* Grace; which is common to Angels, to our first Parents in the State of Innocence, and to the

* De condigno.

blessed

bleſſed Virgin *Mary*, who were juſt without Remiſſion of Sin. But as it regards Sinners, 'tis a Tranſlation of a Perſon from the State of Sin, to the State of Grace; ſo that it includes Infuſion of Grace, and Remiſſion of Sin.

Q. *What Diſpoſitions are required for a Perſon to be juſtified before God?*

A. Theſe ſix following, according to the Doctrine delivered in the Council of *Trent*, *viz.* Firſt, Faith. 2dly, Fear. 3dly, Hope. 4thly, The Love of God. 5thly, A Deteſtation of Sin. 6thly, A Purpoſe of offending no more, and keeping God's Commandments.

Q. *Why is Faith required? Why does the Scriptures aſcribe Juſtification to Faith; does Faith always juſtify?*

A. St. *Paul* aſſures us, that 'tis *impoſſible to pleaſe God without Faith. Heb.* xi. 6. The Scripture aſcribes Juſtification, firſt to Faith, becauſe 'tis the Foundation on which Juſtification is built. And again, becauſe Faith in the Language of the Scripture, often includes all the ſpeculative, and practical Duties of the Goſpel, which concur to Man's Juſtification. But Faith alone, which is only the Aſſent we give to revealed Truths, cannot juſtify as St. *James* aſſures us; becauſe the greateſt Sinners, are capable of ſuch a Faith. *St.* James ii. 24.

Q. *But is there not another Kind of Faith*, viz. *A Belief, and Confidence that our Sins are forgiven us, by the Merits of* Chriſt, *and that thereby we are of the Number of the Elect?*

A. This cannot be called Faith, but a vain Preſumption, if we pretend to be infallibly certain of our Juſtification in particular; or that we are of the Number of the Elect: And in Caſe we had ſuch a Faith, it could not juſtify us, as St. *Paul* and St. *James* declare, without the Concurrence of Charity, and good Works. 1 *Cor.* xiii. 2, 3. St. *James* ii. 24.

Q. *What*

Q. *What Sort of Fear is required in Juſtification? Methinks Fear, is rather an Obſtacle than a Diſpoſition, Fear being oppoſite to Love.*

A. The Fear of God and his Puniſhments, is every where recommended in the holy Scriptures, and proceeds from an Impulſe of *actual* Grace; and moreover 'tis a Diſpoſition towards coming into God's Favour, and the Beginning of Love. Hence, ariſes the other Diſpoſitions, *viz.* Hope of Salvation through *Chriſt*'s Merits. The Love of God, as the Fountain of Juſtice. The Deteſtation of Sin, and Purpoſe of Amendment. Yet theſe Diſpoſitions are not required in Infants, who are juſtified otherwiſe, by the Infuſion of Grace, and incapable of preparing themſelves by Acts.

Q. *What is Meirit?*

A. Merit in general, is a Work that one Way or other deſerves a Reward, either rigorouſly, according to its intrinſick Value; or by Virtue of a Promiſe, or out of a Kind of Decency. *Chriſt* merited our Redemption in the firſt Manner: Good Works of juſt Men produced by *actual* Grace merit Heaven in the ſecond Manner: And the good Works of Sinners, without *habitual* Grace, but with the Aſſiſtance of *actual* Grace, may be ſaid to merit ſome ſpiritual Reward, in the third Manner. The two firſt are called merit *properly*; * the laſt is called Merit *improperly*. † Yet, all our Merit proceeding from *Chriſt*'s Merits, being God's pure Gift, and only applying his Merits, the whole Body of our good Actions, are aſcribed to him. From hence commonly five Things are required in Merit *properly*. ‖ *Firſt*, that it be good in itſelf and all its Circumſtances. *Secondly*, that a Perſon be in the State of *habitual* Grace. *Thirdly*, he is to be upon Earth, becauſe there can be neither Merit, or Demerit, either in Heaven, Hell, or Purgatory;

* De Condigno. † De Congruo. ‖ De Condigno.

the Work of Salvation and Damnation being entirely compleated. *Fourthly*, that it be free. *Fifthly*, that there be a Promiſe of Reward from Almighty God for ſuch Works.

Q. *What Conditions are required to merit* improperly? *

A. Neither the State of Grace, nor any Compact, or promiſe of Reward; all that is required is, that the Action be good, and proceed from *actual* Grace; for it is congruous, and ſeems agreeable to the infinite Goodneſs of God, that ſuch Works even of a Sinner, ſhould one Way or other be conſidered, in order to diſpoſe him towards Happineſs.

Q. *It remains now that you ſay ſomething of the following Words of the ſecond Article*, viz. *His only Son our Lord. In what Senſe is Chriſt the Son of God, and how his only Son?*

A. Chriſt is the natural Son of God, by Virtue of his eternal Generation. And again, he is the only Son of God upon the ſame Account: However, God has more Sons than one by Adoption, *viz.* All Men that are in the State of Grace, whom he makes choice of, as Heirs to his Kingdom.

Q. *What Errors are proſcribed by this Article?*

A. Several, the Chief whereof are; *Firſt*, that of the *Arians*, who affirmed, that the ſecond Perſon of the bleſſed Trinity, was not equal to the Father; had not the ſame Nature or Eſſence; that there was a Time when he was not; that he was created, *&c.* *Secondly*, the *Eutychians* are condemned, who affirmed *Chriſt* had not two diſtinct Natures: They were condemned in the general Council of *Chalcedon*, in the Year 451. *Thirdly*, the *Neſtorians* are condemn'd, who affirm'd the Union of the two Natures in *Chriſt*, was not really phyſical and hypoſtatical in the ſame Perſon, but only moral and denominative, and by Conſequence, that in *Chriſt* there were really two Perſons; divine and human; and that the Virgin *Mary* was not really the

* De Congruo.

Mother

Mother of God. They were condemned in the general Council of *Ephesus*, in the Year 431. *Fourthly*, another Error of the *Arians* (which was condemned in the Council of *Sardica*, in the Year 347) was, that *Christ* was only the adopted, and not the natural Son of God; which followed from their capital Error, that he was only a Creature. Now Adoption, is assuming a foreign Person, to a Right of Inheritance; which cannot be ascribed to *Christ*, whose Person was divine. By the same Rule, *Felix* and *Elipandus*, are convinced of an Error: They maintain'd that *Christ* as Man, was the adopted Son of God; which must not be allowed, because Adoption falls upon the Person. From the whole it appeats, that two Nativities or Generations, are to be conceived in *Christ*; one *Eternal*, whereby he proceeds from the Father; the other *Temporal*, whereby he was born of the Mother; and by this Means, he is God's only Son, and She the Mother both of God and Man.

Q. *Now give us the Sense of the last Words of this Article*, our Lord?

A. He is our Lord, first, by the Title of his divine Person and Nature: And again, he is our Lord, as Man; because he is our Redeemer, and purchased us with the Price of his most precious Blood.

The third Article of the CREED.

Q. *Which is the third Article?*

A. Who was conceived by the Holy Ghost born of the Virgin Mary.

Q. *In what Manner did the blessed Virgin* Mary, *conceive?*

A. Not by the Help of Man, but by the Operation of the Holy Ghost, who formed *Christ*'s Body out of her's, and furnished it with a human Soul.

Q. *How was this Article oppoſed by the Hereticks of the primitive Ages?*

A. By the *Manicheans*, who contended that *Chriſt*'s Body, was not real; but had only the Appearance of human Fleſh; contrary the 1ſt Chapter of St. *John*, ver. 14. Where he ſays, *the Word was made Fleſh*; by the *Apollinariſts*, who contended, that *Chriſt*'s Fleſh was created from Eternity; contrary to St. *Paul* in his Epiſtle to the *Galatians*, where 'tis ſaid *he was made from a Woman in the Plenitude of Time.* Chap. iv. ver. 4. By *Valentin* and *Apelles*, who atttibuted to him a Body from Heaven, and an aerial Body, which paſs'd through the bleſſed Virgin, as it were through a Channel; contrary to the Epiſtles of St. *Paul* to the *Hebrews*, and *Romans*, where *Chriſt* is ſaid to be, from the Seed of *Abraham* and *David*. *Heb.* ii. 16. *Rom.* i. 3. By the *Monothelites*, who maintained that *Chriſt* had only one Will; contrary to the 22d Chapter of St. *Luke. ver.* 42 Where he ſays, *not my Will, but thine be done.*

Q. *Why is the Conception attributed particularly to the Holy Ghoſt, did not all three Perſons of the bleſſed Trinity concur?*

A. Yes, they all concurred in that wonderful Work as they do in all other outward Performances. But the Conception, is particularly attributed to the Holy Ghoſt, for ſeveral Reaſons. *Firſt*, becauſe it was a Work of Goodneſs, and Love, and the Holy Ghoſt, proceeding from the mutual Love of the Father and and the Son, ſo Works of that Kind are aſcribed to him. *Secondly*, becauſe it was a Work of Grace, without any Merits of Man; and the Holy Ghoſt being ſtiled the Fountain of Grace, therefore this extraordinary Work of Grace is attributed to him. I omit ſeveral other Congruities.

Q. *What Particularities are there in* Chriſt*'s Conception, to diſtinguiſh it from that of the reſt of Mankind?*

A. Seve-

A. Several very remarkable, and miraculous, *viz. Firſt*, the Conception was without the Help of Man. *Secondly*, the Body was formed, and perfected in an Inſtant, and immediately inſpired with a Soul. *Thirdly*, at the ſame Inſtant, the divine Perſon was united both to the Body and Soul. *Fourthly*, from the ſame Inſtant, the Soul was endowed with a perfect Uſe of Reaſon. *Fifthly*, at the ſame Inſtant, the Soul was made happy by the beatifical Viſion. *Sixthly*, the Soul was repleniſhed with all Perfections, natural and ſupernatural, that were not inconſiſtent with the Qualifications above recited, *viz.* He was without *ſervile* Fear, but not without *reverential* Fear: He could not be ſaid to have either *Faith* or *Hope*; and tho' his Body was by right impaſſible, yet it was capable of ſuffering, by a miraculous Suſpenſion of the Rays of Beatitude.

Q. *If* Chriſt's *Body was form'd by the Operation of the Holy Ghoſt, why is not* Chriſt *called his Son?*

A. Becauſe a Son is only produced by Generation, which has nothing like it in the Incarnation.

Q. *How can the Virgin* Mary *be ſtiled the Mother of God, as being only the Mother of* Chriſt? *The ſecond Perſon has a Father but not a Mother.*

A. She is ſo ſtiled by St. *Elizabeth*, as we read in the 1ſt Chapter of St. *Luke.* ver. 43. *Whence is this to me, that the Mother of my Lord ſhould come to me.* Again, ſhe is the Mother of God, as being the Mother of *Chriſt*, who is truly God. And *Neſtorius* was condemned in the Council of *Epheſus*, for denying ſhe was the Mother of God.

Q. *Was the Virgin* Mary *always a Virgin?*

A. Yes, both before, at, and after ſhe had conceived, and brought forth the Son of God.

Q. *How before?*

A. So it was foretold by the Prophets in ſeveral Places. *Iſa.* vii. 14. *Mat.* i. 23.

Q. *How at her Conception?*

A. Becauſe according to St. *Luke*, ſhe did not conceive by the Help of Man, but by the Operation of the Holy Ghoſt. *Luc.* i. 31. 35.

Q. *How after her Conception, was not St.* Joſeph *her Husband? Beſides the Goſpel makes mention of the Brethern of* Chriſt?

A. By a conſtant Tradition, the Doctrine of all the Fathers, and the Decency of the Thing itſelf, ſhe never knew Man, either before or after. Hence, *Helvidius* and *Jovinian*, were condemned by the Church, for ſaying, ſhe had Children afterwards, by St. *Joſeph*; indeed, ſhe was married to St. *Joſeph*, but this was to ſkreen her from the Law, which ſtoned an Adultreſs, of which St. *Joſeph* might have juſtly ſuſpected her, and even proſecuted her, as being conſcious he had not known her; had he not been inform'd of the Myſtery. Hence, St. *Jerome* is of Opinion, that ſhe had made a Vow of Virginity, with the Conſent of her Huſband. As to thoſe who are called *Chriſt*'s Brethern, they were only Kinſmen, called Brethren according to the *Jewiſh* Cuſtom.

Q. *For what End did God take human Fleſh; could the World be redeem'd by no other Means?*

A. The ſecond Perſon of the bleſſed Trinity became Man for the aboliſhing of Sin, both *original* and *actual*. And tho' this Method was not abſolutely neceſſary; yet it was neceſſary, to comply with the Demands of ſtrict Juſtice, where the Satisfaction ought to be equal to the Offence; which was done ſuperabundantly in this Miſtery, where the Actions of *Chriſt*, were infinitely meritorious, and ſatisfactory and the Offence only reſpectively infinite, as being againſt an infinite Goodneſs.

The

The fourth Article of the CREED.

Q. *WHich is the fourth Article?*

A. Suffered under Pontius Pilate, *was crucified dead and buried.*

Q. *How was* Chriſt *capable of ſuffering? As God, it was impoſſible; again his Union with the divine Perſon, as alſo the State of Beatitude, he enjoyed from the Beginning excluded Suffering.*

A. As the Union of the divine and human Nature, was a miraculous Work, ſo it was attended with many other ſupernatural Circumſtances; among which one was, the Suſpenſion of the Properties of a glorified Body, whilſt *Chriſt* was upon Earth. By this means he was in a Capacity of ſuffering, both in Body and Soul, and obnoxious to all the Infirmities of human Nature; excepting Sin and Ignorance, *viz.* Grief, Fear, Heat, Cold, Hunger, Thirſt, and even Death; which laſt Circumſtance is the moſt inconſiſtent with a glorified Body, had not a Miracle interpos'd.

Q. *Why is the Name of* Pontius Pilate *inſerted in the Creed?*

A. Tho' it may ſeem not to be a material Circumſtance, yet he is taken Notice of, chiefly upon two Accounts. *Firſt*, by fixing the Date of *Chriſt*'s Suffering, the Truth of the Hiſtory was confirmed, and might be compared, with the publick Records, of the *Roman* Empire, under which *Pontius Pilate* then governed *Judea*. *Secondly*, to ſignify that the Predictions were fulfilled, whereby it had been frequently foretold, that *Chriſt* ſhould ſuffer, both from *Jews* and *Gentiles*.

Q. *Why is particular mention made of the Manner of* Chriſt's *Death by Crucifixion?*

A. This was ſpecified to ſhew that the Prophecies

were fulfilled by his dying that Death, which was not only foretold, but the several Instruments, *&c.* were mentioned, which were employed on that Occasion. Again, to put us in Mind of *Christ*'s great Humility, and Love for Mankind, in suffering a Death, which was ignominious, both among the *Jews* and *Gentiles*, and inflicted upon none, but notorious Malefactors: Such a Death was a *Folly to the* Gentiles *and a Scandal to the* Jews.

Q. *What Occasion is there to specify* Christ's *Death, after his Crucifixion, or that he was buried? We may reasonably suppose that he died, and was buried from his being crucified. Again, how could he die, and what Difference is there between his Death, and the rest of Mankind?*

A. It was requisite to specify he was dead against those, who held his Crucifixion was only in Appearance, and by Consequence, that *Christ* did not really die; which was an Error of some primitive Hereticks; and afterwards of the *Manicheans*, contrary to all the four Evangelists, who agree that *he gave up the Ghost. Mat.* xxvii. 50. *Mark* xv. 37. *Luc.* xxiii. 46. *Jo.* xix. 30. As to his Burial, that was also a Circumstance proper to be inserted, to be a Proof of his Resurrection, which might have been contested with more Shew of Truth, had not his Body been laid in the Grave. Now, how Christ could die being God; it must be observed that Death did not affect his *Divinity*, but only his *Humanity*. For what is Death? 'Tis a Separation of the Soul from the Body, and in this Manner Christ was subject to Death as he was to the other Infirmitities of Man's Nature; yet at the same Time, Christ was immortal, by the hypostatical Union, and it was a miraculous Condescention, which made him capable of dying and of being subject to the other Infirmities. The Difference on his Side was, his Death was miraculous, and *voluntary*, tho' in Obededience to his Father's Will and Precept. *Jo.* x. 17, 18. And again,

again, his Body was not liable to Corruption, as other Bodies are; according to that of the Pſalmiſt, *Thou wilt not ſuffer thy holy one to ſee Corruption.* Pſalm xv. 10.

Q. *Was the divine Perſon during the three Days of the Body and Soul's Separation, ſtill united to them both.*

A. Yes, tho' the Soul deſcended into the lower Parts of the Earth, the Body ſtill remaining in the Grave.

Q. *Which are the principal Benefits derived from* Chriſt's *Death?*

A. He died for all Mankind, and not only for the Predeſtinate, as *Calvin* erroneouſly taught, and the *Janſeniſts* aſſert, who eſteem it Semi-Plaginiſm, to ſay that Chriſt died for all Mankind. 2 *Cor.* v. 15. Whereas St. *Paul* ſays, that *Chriſt died for all*, and in another Place, he ſays, that *Chriſt gave himſelf a Redemption for all.* 1 Tim. ii. 5. At the ſame Time tho' Chriſt died, merited and ſatisfied for the Sins of all Mankind, all are not Partakers of thoſe Favours, unleſs they apply them by Faith, the Sacraments, and good Works, which are the Channels through which they are conveyed. Again, every Action of Chriſt, from the Beginning, was infinitely Meritorious, but the whole Work of Man's Redemption was conſummated by his Death. Laſtly, it was by his Death, and upon the View of his Merits, that all in the Law of Nature and Law of *Moſes*, were juſtified, and that the Gates of Heaven were firſt open'd to them,

The

The fifth Article of the CREED.

Q. *Which is the fifth Article?*

A. He descended into Hell, the third Day, he rose again from the Dead.

Q. *What Signification has the Word* Hell *in the Holy Scriptures?*

A. The Word in the original *Hebrew*, is *Sheol*, that is, a Place below. The *Latin* Word is *inferi*.

Q. *Does the Scripture use that Word only for one particular Place, or are there several Places, or States, distinguish'd by that Appellation?*

A. There are several Places, or States distinguish'd by it. *First*, the Place or State of the damned, sometimes called *Gahenna* the *Abyss*, and properly *Hell*, as being the lowest, and remotest Place from Heaven. *Secondly*, Death or the State of Man's Soul, after it is separated from the Body. *Thirdly*, the State of those Persons, who died in God's Favour, in the Law of Nature, and Law of *Moses*; before Christ appeared to release them, and introduce them into Heaven: This Place is distinguished by the Name of *Abraham*'s *Bosom*, or *Limbus Patrum*. St. *Luke* xvi. 22. *Fourthly*, a State of Purgation, where the Souls of those are detained, who have died in the Guilt of lesser or venial Offences, or not sufficiently satisfied for former mortal Sins, for which they are punished in that State, which is therefore called *Purgatory*.

Q. *Now you are to tell me the Meaning of the Word* Hell, *as it stands in the Creed; and which of the aforesaid Places* Christ *descended into, whether into all or only some?*

A. In the first Place, by Hell, cannot be understood the Place of the damned, the Souls there, being out

out of the Reach of Redemption, which was the Design of Christ's descending; much less did Christ suffer the Pains of the damned, as *Calvin* impiously maintains. Again, Hell cannot signify the Grave, or State of Death; because his Soul did not remain in the Grave: Neither can it be understood of the State of Death, which is express'd in the former Article, where 'tis said, he was dead and buried. The true Meaning of the Word Hell therefore is, that Christ descended into that Place, where the Souls of the just were preserved, 'till he released them, called *Limbus Patrum*, or *Abraham*'s *Bosom*. And in this Exposition all the Fathers agree, and prove it from the Scriptures; particularly from the Prophesy of *Zachary*, where he says, *by the Blood of the Testament, thou hast sent forth thy Prisoners out of the Pit.* Chapter ix. 11. From the Epistle of St. *Paul* to the *Ephesians*. Chapter iv. 8, 9. Where he says, *Christ ascending on high, hath led Captivity Captive; he gave Gifts to Men; and that he ascended: What is it but because he descended first into the lower Parts of the Earth?* See also, *Col.* ii. 15.

Q. *Did* Christ *descend into Purgatory, and release the Souls there from their Punishment?*

A. There is nothing clearly expressed, either in the Scriptures or Fathers, as to this Point, so as to make it an Article of Faith: But that he did descend thither and release either all or some, is very probable from the first of St. *Peter*. iii. 19, 20. Where we read, that *Christ being dead came in Spirit, and preached to them also that were in Prison, who had been incredulous in the Days of* Noah, *when the Ark was building*. And again, out of the Acts of the Apostles. *Chapter* ii. 24. Where 'tis said, *God rais'd him up loosing the Sorrows of Hell.* Besides 'tis conformable to the Goodness of God, and the great Design of Man's Redemption; and several strong Conjectures favour this Opinion.

Q. *You*

Q. *You say* Christ descended; *but how is this to be understood, did he descend as to his Divinity, as to his Body, or as to his Soul?*

A. Christ as God, can neither be said properly to ascend, or descend; because he is actually every where at all Times: His Body remained in the Sepulchre till the third Day, and by Consequence, that did not descend with him: What descended therefore was, his Soul in Conjunction with the divine Person, from which it was inseparable.

Q. *Why did our Saviour rise again? In what Manner, and how upon the third Day, and what Proofs are there that his Followers have not imposed upon the World by that Article?*

A. Christ's Resurrection, was the re-uniting of his Body and Soul, and shewing himself again. Now there were several Reasons why this should be. *First*, to fulfill the Predictions, whereby both the ancient Prophets, and he himself had declared, that he would rise again, specifying three Days Time; which is not to be understood of three compleat Days, but only the Parts of three Days; for dying on *Friday*, he rose again on *Sunday*. Mar. xiv. 58. *Secondly*, had he not risen, and appeared again, the *Jews* might have taken an Occasion from thence, to have questioned, both his Power and Doctrine, and looked upon the whole Business of his Life as Artifice, and Contrivance. Hence, St. *Paul* tells us his Resurrection, confirmed all he had said and done, and ought to be regarded as the main and fundamental Point of the christian Religion. *Thirdly*, he rose again, to confirm the Doctrine of of the general Resurrection, which was a Truth denied by the Sect of *Jews* called *Saducees*, who also denied the Imortality of the Soul. To these we may add, that raising himself from Death, was a Proof of his Divinity; for tho' others have been raised from the Dead, yet he alone raised himself.

Q. *But*

Q. *But now as to the Truth of the Fact, what Proofs can you produce, that his Disciples did not impose upon the World? The* Jews *suspected some such Fraud, and therefore they placed Guards at his Sepulchre, lest they should steal his Body, and so spread about a Report, that he was risen again.*

A. No Fact could be better attested. Ten Apparitions are mentioned in the Scriptures, when sometimes more, sometimes less were present, and at one Apparition, above 500 Persons were present; and we may very well suppose, that during the forty Days between his Resurrection and Ascension, he frequently conversed with his Disciples; and the Scripture tells us positively he did.

Q. *The* Jews *look upon these Proofs as insufficient. They alledge, that the Guards might be asleep or bribed, while his Body was conveyed away. Besides (say our modern Unbelievers) the Witnesses of these Apparitions were all party Men. Why did he not appear to the Chiefs of the Synagogue, and shew himself publickly in the Temple?*

A. The *Jews* neither then, nor ever since, could produce any Arguments, either that the Guards were asleep, or corrupted by Bribery, to conceal the Fact. They were reproached by the Apostles, for forging this Report, without any Reply. Besides 'tis not improbable but that several great Persons, not of the Party might be present at some of these Apparitions; as several Thousands were immediately after converted, upon the Truth of the Fact being asserted: Nor could the *Jews* have any Grounds to suspect Forgery, when they saw the Apostles work so many Miracles, expresly in Proof of his Resurrection. As to the Queries, why did he not appear to the Chief of the Synagogue, and publickly in the Temple? Such Arguments, would have prevail'd very little, with a People hardened in Wickedness, and would not be convinced by so many undeniable Miracles, which he had wrought

wrought for three Years together among them, and were so obstinate that when they could not deny the Fact, they attributed the Miracles he wrought, to his corresponding with the Devil. What Likelihood was there, that those who would not believe their own Senses, upon so many other Occasions, would be convinced by Apparitions which might be subject to the same cavilling. And if we may judge of the true Reason why the Chiefs of the Synagogue, were not favour'd with such Apparitions; 'twas because they did not deserve the Favour, and had it been granted, they were so exasperated, blind, and obstinate, that it would have been of no use to them, only to have aggravated their Crimes.

The sixth Article of the CREED.

Q. *Which is the sixth Article?*

A. He ascended into Heaven, sits at the right Hand of God the Father Almighty.

Q. *When did he ascend into Heaven?*

A. Forty Days after his Resurrection.

Q. *How was he employed during those forty Days?*

A. He instructed the Apostles, and his Disciples, in several Matters, belonging to the Church he had established; particularly by frequent Apparitions, he confirmed the Truth of his Resurrection. He explain'd to them the Nature of the Sacraments, with the Ceremonies to be used, as also what was required in the Government of his Church, relating to Power and Church Discipline.

Q. *What Grounds have you to believe such Matters were the Subject of his Conversation?*

A. Very good Grounds. The Scripture tells us in the Acts of the Apostles, that he was *speaking of the Kingdom of God.* Chapter i. ver. 3. It was the

Part

Part of a Law-maker, to ſpeak of ſuch Matters. Hence, the Fathers generally agree that ſeveral Cuſtoms, and Practices obſerved in the Church, were ordered by him at that Time, whereof they mention ſeveral Particulars only known by Tradition, and no where expreſs'd in the Scriptures.

Q. *Explain the Manner of his Aſcenſion: Did he aſcend as to his Divinity, or only as to his Soul and Body; and why did he aſcend?*

A. As to his Divinity God being a pure Spirit, and preſent every where by his Immenſity, he was incapable of local Motion, and by Conſequence, could neither properly aſcend or deſcend. What is meant therefore is, that his Body and Soul aſcended viſibly *in the Sight of the Apoſtles*, to Heaven, tho' they were both before in a State of Bliſs, but imperceptible to human Eyes. *Acts.* i. 9. Again, 'tis ſaid he *aſcended*, that is, by Virtue of his own Power, and was not carried to Heaven, as *Elias* was by outward Help, which was a Proof of his being God. He aſcended into Heaven not only to open the Gates for himſelf but for his Followers; not only to take Poſſeſſion of his own Inheritance, but alſo to make us joint Heirs with him; not for his own Happineſs alone, but that we may for ever (if we pleaſe) be happy with him. He went to take Care of our eternal Intereſt; and ſo he told his Apoſtles, *I go to prepare a Place for you, that where I am there you may be alſo* Jo. xiv. 2, 3. He aſcended in Order to draw our Hearts after him, and that our Thoughts, our Wiſhes and Deſires, may be always aiming higher than this miſerable World, and ſo aſpiring towards him in Heaven. Thus ſays St. *Paul, our Converſation is in Heaven.* Phil. iii. 20.

Q. *Why is he ſaid to ſit, and why at the right Hand? Why are the Words of* Father *and* Almighty *made uſe of on this Occaſion?*

A. Sitting is a Poſture ſignifying Eaſe, Honour, and the Stability of the State of ſupreme Glory and ſove-

reign

reign Power, he was placed in; so that we don't understand that Christ is always in a sitting Posture. The Right-hand, tho' only metaphorically applied to God, (for we don't imagine that God has any Hands or Feet, he being a pure Spirit, without any Body at all) denotes Preference and Power, and that Christ as Man excelled all created Beings, and was a powerful Intercessor. Lastly, the Word *Father* and *Almighty* insinuate, that those who apply themselves to him, might expect to be treated in the same Manner, as a tender Parent treats his Child, and have the Comfort of being succoured by a Power which could not be withstood.

The seventh Article of the CREED.

Q. *Which is the seventh Article?*

A. From thence he shall come to judge the Quick and the Dead.

Q. *What Difference do you observe between the first, and this latter coming of our Saviour?*

A. At his first coming, he appeared in Quality of a Redeemer, shewing to Mankind continual Instances of Mercy, and in his Behaviour conformed himself, as if he had been only a common Person, deprived of all those Advantages, which otherwise were due to his Character. At his second Coming, he will appear as a Judge, pronouncing Sentence to the utmost Rigour of Justice, and cloathed with all the outward Marks of Authority, and Majesty.

Q. *Are not all Mankind judged at their Death; what Occasion is there for a second and general Judgment?*

A. Yes they are, but a second and general Judgment is requisite upon several Accounts. *First*, to justify before the whole World, the Conduct of divine Provi-

Providence, in Regard of the different Treatment of the juſt, and the wicked, the one being permitted to live under Tribulation, whilſt the other flouriſhed, and enjoyed their Eaſe; for then it will be made appear by the Difference of their Fate, that the juſt were not deſerted by Almighty God, ſeeing that they are conſidered with an eternal Reward, for their paſt Sufferings. A *ſecond* Reaſon, why a general Judgment is appointed, is, to do publick Juſtice to the injured Part of Mankind, who ſuffered in their Reputation, or otherwiſe; for then all fraudulent Dealings, raſh Cenſures, ſiniſter Intentions, and other inſincere Practices, will be laid open, and every Man appear in his true Colours to the Comfort of the injured, and Confuſion of the Oppreſſor. A *third* Reaſon, for this general Judgment, is, that whereas at a Perſon's Deceaſe, Sentence was only pronounced upon the Soul, at the general Judgment, the Soul and Body being reunited, it will paſs upon the whole Man; that as they had mutually concurred in good and bad Actions, they may receive a Sentence ſuitable to their Behaviour in both Reſpects.

Q. *What is meant by the Quick and the Dead, are thoſe that are living at the Approach of the general Judgment to appear alive before the Judge?*

A. By the Quick and the Dead, we underſtand all Mankind, that ever inhabited the Earth, from the Creation down, of all Nations and States, both Infidels, *Jews*, *Turks*, *Hereticks*, and true Believers, all who lived under the Law of Nature, the old Law, and Law of Grace. And as for thoſe Perſons who are alive upon the Approach of the laſt Day, *Pſ.* xcvi. 3. 'tis the moſt probable Opinion they will be all conſum'd by Fire, when the World ſhall periſh, by a general Conflagration, and immediately make their Appearance before the judgment Seat.

Q. *But then as to the Time, when this general Judgment will happen, and the Place where it will be executed, how ſhall we come to know theſe Matters?*

A. The Time when, is a Secret locked up in the Breaſt of the Almighty. *Mat.* xxiv. 36. And for the ſame Reaſon, that we are not made acquainted with the Time of our Death, *viz.* that being always prepared, we may not be ſurprized, and called to an Account, when we are unprovided to give it; which appears to be a rational Way of proceeding; ſeeing that if the Time was revealed, Perſons would be apt to defer their Repentance, 'till that Hour approach'd, as they now commonly do, tho' uncertain that they ſhall be allowed a Moment; and would be much more inclined to defer it, in Caſe they had any Certainty of the Time when Death would happen. However, as Sickneſs, and Age, give Perſons Notice of approaching Death, ſo there will be certain viſible Tokens, Forerunners of the general Judgment: Beſides univerſal Wars, Plagues, and Famines; Antichriſt will make his Appearance, who by Perſecution, and falſe Miracles, will for three Years exerciſe a tyrannical Power over the World, and draw unto his Party a great Part of Mankind; but at laſt will be baffled by *Enoch* and *Elias*, who are ſtill reſerved to return again upon Earth, for that Purpoſe. As the Day of Judgment approaches nearer, there will be viſible Tokens in the Heavens, Earth, and Seas, which will ſtrike a Terror into all Mankind, and make them wither and pine away with Fear.

Q. *Methinks theſe viſible Admonitions will be capable of working Men up to Repentance, and make them prepare themſelves againſt that great Day?*

A. Much to the contrary: Our bleſſed Saviour tells us, they will be in a State of Inſenſibility, as Mankind was, when *Noah* foretold the Deſtruction of the World at the general Deluge; for tho' he frequently admoniſhed them of it, for a hundred Years together, they

they ſtill continued in their Wickedneſs, 'till the Judgment fell upon them.

Q. *Can you give me any Information as to the Place or any other Circumſtance? Will the Trial be general or particular, and what have Sinners to apprehend upon the Occaſion?*

A. We are informed in the Scriptures, that the Place will be the Valley of *Joſaphet*, near *Jeruſalem*, in the Sight of Mount *Calvary*. Joel iii. 2. So that the Son of God, will exerciſe the Severity of his Juſtice, where he ſhewed ſuch Tokens of his Mercy; a ſad Remembrance to the *Jews*, who put him to Death, and to wicked Chriſtians, who crucified him by their ſcandalous Lives. Whether the Trial will be general or particular, with ſuch like Circumſtances, is only known to God. Thus much we may be certain of, that tho' it may be general, and paſs over in an Inſtant, yet it will affect every one in particular, as much as if he were the only Perſon, that was called to the Bar. *Laſtly*, as to the Apprehenſions Sinners will lie under upon the Occaſion, there are three Circumſtances, which will throw them into the utmoſt Confuſion, *viz.* The Qualities of the Judge, who cannot be impoſed upon by Bribes, nor inclined, through Partiality, to favour: The Nature of the Evidence, which will be a Man's own Conſcience, with the corroborating Proofs of the Devil, and all thoſe he has injured, will appear againſt him: The Severity of the Scrutiny, which will take in all our Thoughts, Deſires, Wiſhes, Affections, Words, and Works, tho' never ſo ſecret; the Intention, Motive, and Circumſtances of them; the Uſe of our Will, Memory, and Underſtanding; all the Faculties of both Body and Soul; the Uſe of God's holy Graces; the Neglect of doing Good, and miſpent Time; and not only all our own Sins, but others, which we have any ways occaſion'd: For our Saviour aſſures us, *That nothing is hid*

that shall not be revealed, nor Secret that shall not be known. Mat. x. 26.

Q. *Are there any more Circumstances to be considered in this general Judgment? Will* Christ *sit to Judge, as God or as Man? What kind of Punishment will the wicked be condemn'd to? Will their Punishment be everlasting, or have an End, or at least be subject to a Mitigation? Will the Fire spoken of in Scripture really affect the Soul, or is it only a metaphorical Expression, to signify the Sharpness of Pain?*

A. All the three divine Persons will sit in Judgment, which is attributed to the Son, because it is a Work of Wisdom; at the same Time, *Christ* as Man, will hear and give Sentence, according to St. *John*, Chapter v. 27. *The Father hath given him Power to execute Judgment, because he is the Son of Man.* As to the Punishment, Fire is commonly express'd, which we are to understand literally and properly; but in what Manner it will affect the Soul, is not declared. This Punishment will have no End, nor Intermission, as Origen erroneously taught.

Q. *How shall the just and reprobate be placed, and what shall be the Sentence of the Just, and that of the wicked?*

A. The just shall be placed on the right, and the reprobate on the Left-hand of the Judge. The Judge will say to the Just, *come ye blessed of my Father, and receive the Kingdom which is prepared for you; for I was hungry, and you gave me to eat, I was thirsty, and you gave me to drink,* &c. *Mat.* xxv. 34, 35. How joyful this Sentence will be to them, all the Tongues of Men and Angels are not able to express; nor is it easier to describe the Envy, Malice, and desparing Rage of those on the Left-hand; when having heard this Sentence, they begin to hear the Thunder of their own. *Go ye cursed into eternal Fire, which hath been prepared for the Devil and his Angels; for I was hungry, and you gave me not to eat, I was thirsty, and you gave me*

me not to drink, &c. *Mat.* xxv. 41, 42. To depart from God, by loosing him and all that's good; never to see God's Face, nor ever to enjoy his Favour; this is that Hell of Hells, which the Divines call *Pain of Loss*. But then not only to *lose* all Good, but also to be sunk for ever into the Abyss of everlasting Evils, without any Hope of Comfort, is that *Pain of Sense*, which even the worst of Sinners cannot firmly believe without trembling.

The eighth Article of the CREED.

Q. *WHich is the Eighth Article?*
A. I believe in the Holy Ghost.

Q. *What do you profess in this Article?*

A. As the former Articles contained, what we are to believe, concerning the two first Persons of the blessed Trinity, this regards the third Person, which in Sum is, that the Holy Ghost is consubstantial to the Father and the Son, and therefore true God; that he proceeds from them both, and is equal in all Things to them: This is proved first from the Creed itself, where the Form of Belief is express'd the same Way, *I believe in the Holy Ghost*, as well as *in the Father*, and *in the Son*. *Secondly*, from St. *Peter*'s Words to *Ananias*. Acts v. 3, 4. *Why did* Satan *tempt thy Heart to lie to the Holy Ghost? Thou hast not lied unto Men but unto God.* Here you see the Holy Ghost is called God. *Thirdly*, from St. *John*, in his first Epistle, *Chapter* v. *ver.* 7. Where he says, *There are three that bear Testimony in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. Fourthly*, from the Form of Baptism, where the Holy Ghost is equally mentioned with the *Father*, and *Son*, which ought not to be, if he was not God. Again from St. *Paul.*

2 Cor. xiii. 13. Where he thus concludes his Epiſtle; *The Grace of our Lord* Jeſus Chriſt, *and the Love of God, and the Communication of the Holy Ghoſt be with you all.* From hence we prove the Holy Ghoſt to have the ſame divine Nature with the Father and the Son; as alſo to be a different Perſon from them both: So that we ought to glorify, and worſhip him equally with the Father and the Son, as the laſt End and Object of all our Affections. Hence, the *Macedonian* Hereſy condemned by the Church, which denied the Divinity of the Holy Ghoſt. *Anno* 381.

Q. *The Scriptures, 'tis true, tells us that the Holy Ghoſt proceeds from the Father, but makes no mention of his proceeding from the Son.*

A. Tho' one is not ſo expreſsly mentioned in the Scriptures as the other, yet it is ſufficiently aſſerted; particularly where *Chriſt* ſays, in the 15th Chapter of St. *John*, ver. 26. *The Paraclete whom I ſhall ſend from the Father.* Chapter xxvi. *He ſhall receive of mine.*

Q. *What is the proper Signification of the Word Ghoſt?*

A. In our ancient Language it is the ſame as Spirit.

Q. *What Names are commonly given to the Holy Ghoſt in the Scriptures?*

A. He is called the *Paraclete*, that is, the *Comforter*, the *Advocate*, the *Finger* of God, *Goodneſs*, the *Gift*, &c. Which Appellations, ſignify the Offices, and Effects that are aſcribed to him.

Q. *What are the Gifts proceeding from the Holy Ghoſt?*

A. Theſe ſeven, enumerated in the eleveth Chapters of the Prophet *Iſaiah.* ver. 2. *Firſt*, *Wiſdom*, which teaches us to direct our Lives and Actions to God's Honour, and the Salvation of our Souls. *Secondly*, *Underſtanding*, which makes our Faith lively, enabling us to penetrate the higheſt Myſteries. *Thirdly*, *Counſel*,

Counsel, which discovers the Snares of the Devil. *Fourth*, *Fortitude*, which overcomes the Difficulty of Temptations, and enables us to undergo all Dangers for God's Sake. *Fifth*, *Knowledge*, by which we know, and understand the Will of God. *Sixth*, *Piety*, by which we are zealous in doing his Will. *Seventh*, *the Fear of God*, which curbs us from Sin, and makes us obedient to his Law,

Q. *Which do you call the Fruits of the holy Ghost?*

A. St. *Paul* reckons these twelve. *First*, *Charity*, which fills us with the Love of God, and our Neighbour. *Second*, *Joy*, which enables us to serve God with Chearfulness. *Third*, *Peace*, which keeps us unmoved in our Minds, amidst the Storms and Tempests of the World. *Fourth*, *Patience*, which enables us to suffer all Adversities for the Love of God. *Fifth*, *Longanimity*, which is an untired Confidence of Mind, in expecting the good Things of the Life to come. *Sixth*, *Goodness*, which makes us hurt no no Man, and do good to all. *Seventh*, *Benignity*, which causes a certain Sweetness in our Conversation and Manners, so as to profit and advance others in Virtue thereby. *Eighth*, *Mildness*, which allays in us all the Motions of Passion and Anger. *Ninth*, *Fidelity*, which makes us punctual Observers of our Covenants and Promises. *Tenth*, *Modesty*, which observes a fitting Mean in all our outward Actions. *Eleventh*, *Continency*, which makes us not only temperate in Meat and Drink, but in all other sensible Delights. *Twelfth*, *Chastity*, which keeps a pure Soul in a pure Body.

Q. *In what Manner is the Holy Ghost given?*

A. Two Ways, *visibly* and *invisibly*. He was both Ways given to the Apostles, invisibly, when after the Resurrection *Christ* breathed upon them and said, *receive ye the Holy Ghost*. Jo. xx. 22. Visibly, ten Days after his Ascension, when he sent them to preach, and the Holy Ghost appeared over them in

fiery Tongues. Again, he is given inviſibly in Man's Juſtification, when Grace is beſtowed; and in the Sacrament of Confirmation.

Q. *Under what Appearances has the Holy Ghoſt ſhewn himſelf to Mankind?*

A. Chiefly two, in the Shape of a *Dove*, when our Saviour was baptized, by St. *John* the Baptiſt; and in *fiery Tongues*, at his deſcending on the Apoſtles at *Pentecoſt*.

Q. *What was meant by his appearing under theſe Repreſentations?*

A. By the *Dove*, was ſignified Innocence, and Purity. The *fiery Tongues* had ſeveral Significations; the Tongues imported the Gift of Languages; the Fire ſignified Zeal; and they appeared ſplit, that they might repreſent the Variety of Gifts, that were beſtowed, *viz.* working Miracles, propheſying, *&c.*

Q. *Did theſe viſible Marks always attend the giving of the Holy Ghoſt?*

A. In the firſt Age, and during the Apoſtles Time they continued, as requiſite to the firſt Eſtabliſhment of the Goſpel, but ceaſed by Degrees.

Q. *You ſay the Holy Ghoſt appeared in the Figure of a* Dove; *and I ſuppoſe this is the Reaſon, why he is ſtill repreſented by Pictures and Images under that Form. Can a pure Spirit and immortal Being, be truly expreſs'd by ſuch like Repreſentations?*

A. You judge right as to the Ground and Riſe of that Cuſtom, but ſeem not to underſtand the true Meaning of it. We pretend not to expreſs the true Likeneſs of a Spirit, much leſs of an infinite ſpiritual Subſtance. The Deſign is only to aſſiſt the Memory, preſerve the Remembrance of the Myſtery, and receive Inſtruction, from what is ſignified by ſuch outward Tokens.

Q. *If this be all you mean, I ſee no Reaſon why the Father and the Son, and even the whole Trinity, may not either ſeparately, or conjunctively be repreſented in the ſame*

ſame Manner, either by painting or carving; tho' indeed the Cuſtom is more authorized, by repreſenting the ſecond Perſon under the Figure of a Man, becauſe he took human Fleſh upon him; whereas the other Perſons did not?

A. You ſtill talk coherently, there being as much for the one, as for the other; neither is the Circumſtance you mention of the ſecond Perſon, only being united to a human Body, any Objection againſt repreſenting the other Perſons by viſible Tokens. For as we don't pretend to expreſs *Chriſt*'s Divinity by Pictures, or Images, but only his Body; ſo neither do we intend to repreſent the Divinity of the other Perſons, by any Figure or Image, but only the outward Shape of the Thing, under which they made their Appearance.

Q. *This Argument may hold good as to the Perſons ſeparately conſidered. The firſt Perſon may be repreſented as an old Man, as he appeared to* Daniel: *The ſecond, as a Man whoſe Nature he aſſumed; and the Holy Ghoſt as a* Dove, *for the ſame Reaſon. But you pretend beſides to make Pictures and Images repreſenting the Trinity, which was never repreſented by an outward Appearance.*

A. This Difficulty is eaſily removed, by the ſame Rule. And in the firſt Place, 'tis far from Truth that we have no Repreſentation of the Trinity: 'Tis frequently repreſented both by Facts and Words in the holy Scriptures: I ſhall only mention the three Men who appeared to *Abraham*, whom he addreſs'd as if they were but one; and theſe Words in the firſt Epiſtle of St. *John*, Chapter v. ver. 7. *Theſe three are one.* Is not this a ſufficient Ground to form an Image, repreſenting one and three? What are Words, but Images repreſenting to the Ear, what Pictures do to the Eye; and if it be lawful to make uſe of Words, to ſignify the Myſtery of the Trinity, why may not a Picture be drawn to the ſame Purpoſe? Words and Pictures can neither expreſs the Nature of the Thing, but

but ſtill they are ſerviceable to put us in Mind, and keep up the Memory of the Myſtery.

The ninth Article of the CREED.

Q. *WHich is the ninth Article?*

A. The holy Catholick Church, the Communion of Saints.

Q. *What is the Signification of the Word Church?*

A. According to its Etymology in the *Greek*, 'tis a Congregation, or Aſſembly of People, called together, upon any Account whatever, and is ſometimes taken for the Place where they meet.

Q. *'Tis not our preſent Purpoſe, to take Notice of what Signification it bears among ſecular, and profane Authors, but what Senſe it carries in the Scriptures, and eccleſiaſtical Writers?*

A. In the Scriptures, it has ſometimes a limited, other times a more extenſive Signification: One while it ſignifies the Society of Saints and Angels: another while a Society of the Faithful on Earth: Sometimes the Congregation of the Wicked; and again for that of the Elect, or predeſtinated only. Hence, Divines have diſtinguiſhed the Church into *triumphant* in Heaven, and *militant* upon Earth; to which they add the *ſuffering* Church in Purgatory.

Q. *I eaſily conceive that the Name of Church, may be given to to all theſe Congregations, as the general Signification of the Word imports. But did not* Chriſt *eſtabliſh a particular Congregation on Earth; pray what do yau call that?*

A. The Church *Chriſt* eſtabliſhed on Earth, was a Congregation of People baptiz'd, and united together, by believing and profeſſing the ſame Faith he had taught; and governed by lawful Paſtors and Biſhops

Biſhops ſubordinate to his Vicar upon Earth, as he had appointed.

Q. *'Tis ſuitable to the divine Wiſdom, that in eſtabliſhing a Community of ſuch, a Regulation ſhould be obſerved to prevent the Inconveniencies of Errors in Belief, and Diſobedience in practical Duties; yet we find in the the Scripture mention made of ſeveral Churches even of true Believers; as the Churches of* Jeruſalem, Smyrna, Athens, Epheſus, Corinth, Rome, *&c. Is the Church founded by* Chriſt *divided into ſeveral Bodies?*

A. Theſe Different Appellations, are not deſigned to ſignify different Societies, either as to Faith, or Government, but only the different Diſtricts, where the Faithful aſſembled, under the ſame univerſal Church; and were ſo diſtinguiſhed, in the apoſtolic Letters, accordingly as there was occaſion of being inſtructed in their reſpective Duties; a different Addreſs being requiſite, to make a proper Application, of what they were to be informed of.

Q. *I obſerve ſome Differnce in wording this Article, and the former: In the former you ſay,* I believe in God the Father, *in* Jeſus Chriſt, *and in the* Holy Ghoſt. *Here in this Article you only ſay,* I believe the Holy Catholick Church, *not,* I believe in the Holy Catholick Church.

A. The Difference you obſerve is not accidental, but premeditated and deſigned. To believe in God is to place our laſt End in him: Now the Church being only the *Means* and not the *End,* what therefore we profeſs in her Regard, is, that there is a Church, whoſe Voice we ought to hear, and obey, in Order to obtain our laſt End.

Q. *But here another Difficulty may be ſtarted: Objects of Faith are obſcure, and lie not within the Cogniſance of our Senſes: Now the Church being a viſible Society, how can it be known by Faith?*

A. I own the Church, as to its viſible Being, is not an Object of Faith, but only known by the Senſes and

and Reaſon, and by the undeniable Marks it carries, explained in the Scripture, the Apoſtles Creed, and anſwerable to all the Requiſites, that Prudence can ſuggeſt, to ſubmit to its Authority. What is the Object of Faith in the Church? Is the divine Authority conferred upon it, in being directed by the holy Ghoſt, having a Power of binding and looſing, and producing Grace, and all Sorts of ſupernatural Effects, by Means of the Sacraments. Theſe are inviſible, and the Objects of Faith only; and of this we have a parallel Caſe in our bleſſed Saviour, whilſt he was upon Earth. His Humanity was the Object of Senſe and Reaſon, but his Divinity was the Object of Faith.

Q. *By the Definition you give of the particular Church of* Chriſt, *which was his Kingdom on Earth, it is requiſite that three Things concur, to become a Member of it*, viz. Firſt, *that the Perſons be baptiz'd, either* actually, *or in* deſire. Secondly, *that they believe the Doctrines* Chriſt *delivered*; *and* Thirdly, *that they be obedient to the Authority, he placed them under. Now we find there are a great many, who pretend to be Members of* Chriſt's *Church, who are divided in their Faith, teaching Doctrines, directly contrary to one another, and by ſeparating themſelves into different Congregations, don't all pay Subjection to the ſame Authority, but either to none, or to thoſe of their own chooſing. Did* Chriſt *give this Liberty to any diſtinct Body of Men, to believe and pay Obedience to whom they pleaſed? This does not ſeem conſiſtent with the Wiſdom of ſo wiſe a Legiſlator. If every civil Community is provided with Rules againſt Diviſions, certainly the God of Peace, and Unity, would not eſtabliſh a Church to be expoſed to all the Inconveniencies of Errors and Diſobedience, but preſcribe ſome certain Method, how to obviate them?*

A. The three Things required, to become a Member of *Chriſt*'s Church, are requiſite, as you properly obſerve; ſo that notwithſtanding there are a great many Congregations, who pretend to belong to God's Church,

Church, and lay claim to it, by making a Profeſſion of Chriſtianity, yet not believing what *Chriſt* taught, and diſobeying the Authority appointed by him, when the Matter is ſtrictly enquired into, they are not Members of his Church.

Q. *Pray let me underſtand who thoſe Perſons are, with the Reaſons in particular, why you cannot allow them to be Members of* Chriſt's *Church?*

A. The Congregations I mean are *Heathens*, *Turks*, *Jews*, and *Hereticks* of all Denominations; to whom we may join *Schiſmaticks* and Perſons excommunicated.

Q. *Why are not* Schiſmaticks *Members of the Church?*

A. Becauſe they are ſeparated from it, by diſobeying the Governors appointed by *Chriſt*, and are Branches cut off from the Tree of Life.

Q. *Why are not Perſons excommunicated to be eſteem'd Members of the Church?*

A. They are cut off from the Body, for obſtinately violating the Church's Order, and therefore enjoy not the Privileges.

Q. *Are Sinners* (that is to ſay, *ſuch as are in mortal Sin) Members of the Church?*

A. Yes, but rotten Members. Hence, the Scriptures compare the Church to *Noah*'s Ark, which contain'd Animals, clean and unclean; to a Sheep-fold, where Goats are mix'd with Sheep; to a Granary, that contains Straw, Chaff, and Corn; to a great Houſe, with Veſſels of Gold, Silver, and Wood. Thus argued St. *Auſtin*, againſt the *Donatiſts*, who excluded Sinners. Thus 'tis defined againſt *Calvin*, who makes the Church to conſiſt only of the Elect. Sinners that are Reprobates, are Members as to the preſent State, but not as to the future State of the Church.

Q. *I eaſily conceive why* Heathens, Turks, and Jews, *ought not to be eſteemed Members of* Chriſt's *Church; becauſe they either deny God, or* Chriſt *the Redeemer.*

deemer. But as for the reſt, the Caſe is not ſo plain: They acknowledge one only true God; they acknowledge Chriſt *to be their Redeemer; they believe the holy Scripture, which is the Rule of Inſtruction, both as to what* Chriſt *taught, and what is to be practiſed: And by this Compliance, ſeem to have a Right to be eſteem'd Members of* Chriſt's *Church. I don't ſee any Thing elſe, that can be required of them.*

A. You have mentioned Requiſites, but not all. To believe a God, and that *Chriſt* is our Redeemer, are a good Foundation: But unleſs we believe all that *Chriſt* taught, and obey thoſe whom he ordered to be obeyed, we fail in the two eſſential Parts of a Chriſtian's Duty; for our Saviour aſſures us, *Mar.* xvi. 16. That *he who believes not ſhall be condemn'd*; and again, that *he who will not hear the Church, let him be to thee as a Heathen and a Publican.* Mat. xviii. 17. The Scriptures 'tis true are good Rules, but then we are at a Loſs, unleſs we are rightly inſtructed in the Senſe of them; neither can the Scriptures alone ſatisfy us which Books are to be allowed as Scripture, and which to be rejected. Many have perverted the Senſe of Scriptures, to their own Damnation; who at the ſame Time pretended to be Members of *Chriſt*'s Church, but were not.

Q. *Has not every one, who enjoys the Uſe of his Reaſon, a Capacity to underſtand as much of the Scriptures, as is neceſſary to inform him of, and comply with any Chriſtian Duty? What Occaſion has he to deſcend to every particular Point; or what Power has any Congregation to draw up Forms of Belief, and oblige others to ſubſcribe to them?*

A. Were Men's reaſoning Faculty free from Miſtakes, Paſſion, and Prejudice, much might be ſaid in its favour; but as it is expoſed to thoſe Inconveniencies, it muſt be ſet to Rights by proper Means. Woful Experience has demonſtrated the Inſufficiency of Reaſon, as it is under the Direction of private Perſons.

ſons. All Affairs whatever, have been thrown into Confuſion under a Pretence of Reaſon, both publick, and private, civil and Religious. Servants have their pretended Reaſons not to obey their Maſters, and Subjects have theirs not to obey their Prince; and 'tis no wonder, if many who ſtile themſelves Chriſtians ſhould be diſobedient to the Laws of *Chriſt*'s Church, upon a Pretence that their Reaſon ſufficiently informs what, and whom they ought to obey. By thus relying upon private Reaſon, Diſſentions happen in Families, Rebellion in Kingdoms, and Hereſies in *Chriſt*'s Church: Such were the Hereſies even in the apoſtolick and primitive Ages; ſome denying the Reſurrection, others *Chriſt*'s Divinity, and the Divinity of the Holy Ghoſt, with many other Errors; all taking their Riſe from the Liberty private Reaſon took to expound the Scriptures, according to their own Taſte. Now 'tis plain from the Cenſures that were always paſs'd upon ſuch Perſons, that they were never eſteemed Members of *Chriſt*'s Church, notwithſtanding their Belief in a Redeemer, and their allowing the Scriptures to be a Rule of Belief, and the practical Duties of a Chriſtian, their Faith was defective and Obedience was wanting.

Q. *All you alledged only amounts to this; that thoſe Hereticks, were not Members if* Chriſt's *viſible Church, as being ſeparated from that viſible Society which bore that Name. But why might they not be Members of* Chriſt's *Church inviſibly, as being inviſibly united to* Chriſt *their Head, and only ſeparated from the viſible Society through Miſtake, and innocent Errors?*

A. This Notion is inconſiſtent with the Nature of a viſible Society, and more eſpecially with that of Chriſt's eſtabliſhing, and indeed a Contradiction in itſelf. In viſible Societies no Regard is had to inward Diſpoſitions, but only to outward Actions, in Point of Miſbehaviour: A general Proteſtation of Allegiance to a Prince, will not excuſe a Rebel, who is declared

declared an Outlaw, for oppoſing the Adminiſtration of Juſtice, upon the idle Pretence of expounding the Laws in his own Senſe. On the other hand, how can Hereticks be united to Chriſt their inviſible Head, who reject the Means of that inviſible Union; Chriſtians are united inviſibly to Chriſt by Faith and Obedience: Now where is their Faith, who do not believe every Thing Chriſt teaches? Where is their Obedience, who reſiſt the Authority placed over them? As to what you inſinuate concerning Miſtakes, and the innocent Errors of many, who believe wrong, and ſeparate themſelves, only on that Account, for want of Opportunity of being better inſtructed; theſe are out of the Caſe, we only ſpeak of thoſe who can have no ſuch Pretences: However, even thoſe, who have invincible Ignorance to excuſe them, for not believing with, and obeying the Church, cannot be eſteemed viſible Members of Chriſt's Church, as not being placed in the ordinary Road, that he has chalk'd out for their Salvation; yet they are not out of the Road of his extraordinary Grace, inſomuch that the invinſible Ignorance they labour under, in Regard of the common Road appointed by Chriſt, will not be imputed to them as a Crime; but on the contrary, if they are good Livers in all other Reſpects, and carefully comply with the Law of Nature, they may be inviſibly united to Chriſt, and inviſible Members of his Church.

Q. *This is a charitable Condeſcention; but then it ſeems to be contrary to the univerſal Rule and Doctrine of your Church, which ſays, that none are ſaved out of the Catholick Communion; which is very uncharitable, if it be underſtood of a Church in one Communion only.*

A. It never was the *univerſal* Doctrine of the Catholick Church, that none are ſaved, who die out of the Catholick Communion; for they always except *invincible Neceſſity*, and *invincible Ignorance*. Now *incible Neceſſity* is, that which is not in a Man's Power to hinder, tho' he deſire it ever ſo much; or it is a real

real Impoſſibility under the preſent Circumſtances, of obtaining ſomething which we deſire; as if a Perſon for Example, who lived out of the Catholick Communion, is ſenſible of his Error, and deſires to be reconciled to the Catholick Church, but dies before a Prieſt can be brought to him; ſuch a one has *invincible Neceſſity*. *Invincible Ignorance*, is that which is not voluntary; ſo that if Perſons would gladly embrace the Truth, and ſincerely uſe their beſt Endeavours to find it out, and to know the whole Compaſs of their Duty, and would both faithfully and immediately comply with the moſt Difficult Parts of it, when known, how contrary ſoever they may be to their Paſſions, to their Prejudices, to the Conveniences of Life, to their Intereſt in this World, and to the Expectation of their Friends; their *Ignorance is invincible* and may be excuſed from the Sin of Hereſy. When Catholicks therefore ſay as they have always ſaid, that none are ſaved out of the Catholick Communion, their Meaning is, that no one is ſaved unleſs he be in the Catholick Communion, either *actually* or *virtually*; either in *Fact* or in *Deſire:* And that there is no ſure and ſafe Way to Heaven out of the Catholick Communion. This general Rule of the Catholick Faith that none are ſaved out of the Communion of the orthodox and univerſal Church, follows by a plain and neceſſary Conſequence from the Scripture, as well as from the Apoſtolical and Nicene Creed. For if *Chriſt* has only *one holy Catholick and apoſtolical Church*, which is *the Communion of Saints*; if he has only one Church which is built *upon a Rock*, and againſt which *the Gates of Hell ſhall not prevail*; *St.* Mat. xvi. 18. if he has only one Church, *which is the Pillar and ſupport of Truth*, 1 Tim. iii. 15. And with which he promiſed to continue, *always even to the End of the World*; *St.* Mat. xxviii. 20. And which is therefore the Church of all Ages, as well as the Church of all Nations; if he has only one Church to which *the Lord added*, and

adds daily, *such as shall be saved:* Acts ii. 47. Then it is at least a general Rule, of divine Faith that none are saved out of the Communion of this Church. Nay setting aside *invincible Necessity* and *invincible Ignorance*, the Rule is universal and without Exception. This Doctrine of the Catholick Church is so unquestionable that many Protestants have taught the same. *Calvin* says, that *out of the Bosom of the visible Church no Remission of Sins, no Salvation is to be hoped for.* L. iv. Inst. Chap. i. § 4. *Beza*, the great Disciple of *Calvin* says, *there is only one true Church: And there always was, and always will be a Church out of which there is no Salvation.* * *Trelactius* says, *'tis a Thing of absolute Necessity, if we will be saved, to embrace the Communion of the Catholick Church, out of which there is no Salvation.* † The learned Bishop *Pearson*, Bishop of *Chester*, in his Exposition of the Creed, page 349, says, that "the Necessity of believing the holy Catholick Church appears first in "this, that *Christ* has appointed it as the only Way "unto eternal Life. We read at the first, says he, "that *the Lord added to the Church daily such as* "*should be saved*; and what was then Daily done, has "been done since continually: *Christ* never appointed two Ways to Heaven; nor did he build a Church "to save some, and make another Institution for other "Men's Salvation. *There is no other Name under* "*Heaven given among Men whereby we must be* "*saved, but the Name of* Jesus: *Acts* iv. 12. And "that Name is no othewise given under Heaven than "in the Church. As none were saved from the Deluge, but such as were within the Ark of *Noah*, "framed for their Reception by the Command of "God; as none of the first born of *Egypt* lived, but "such as were within those Habitations, whose Door-

* In Confess. Fidei Chap. v. § 2. ibid. § 1. † L. ii. Instit. de Eccles. Part 2. § 10.

"posts

" poſts were ſprinkled with Blood, by the Appoint-
" ment of God for their Preſervation: As none of the
" Inhabitants of *Jericho* could eſcape the Fire and
" Sword, but ſuch as were within the Houſeof *Rahab*,
" ſo none ſhall ever eſcape the eternal Wrath of God,
" which belong not to the Church of God." The Proteſtants of *Switzerland* ſay, in their Profeſſion of Faith,* " we have ſo great a Value for being in
" Communion with the true Church of *Chriſt*, that
" we ſay, thoſe cannot have Life in the Sight of God,
" who are not in Communion with the true Church of
" God, but ſeparate themſelves from it." The Proteſtants of *Scotland An.* 1568 in their Profeſſion of Faith
" ſay, as we believe in one God, the Father, the Son,
" and the holy Spirit; ſo we firmly believe that there
" was from the Beginning, that there now is, and that
" to the End of the World there will always be, one
" Church, which is the *Catholick*, that is the univer-
" ſal Church, out of which Church there is neither
" Life, nor everlaſting Happineſs."

The *French Huguenots*, in their Catechiſm on the tenth Article of the Creed ſay, "Why is this Article of
" Forgiveneſs of Sins put after that of the Church?
" *Anſwer.* Becauſe no one obtains Pardon of his Sins,
" unleſs he be firſt incorporated with the People of
" God, and continue in Unity and Communion with
" the Body of *Chriſt*, and ſo be a Member of the
" Church: For none of thoſe who withdraw them-
" ſelves from the Communion of the Faithful,
" to make a Sect apart, ought to hope for Salvati-
" on, as long as they continue ſeparated from them."
Thus you ſee that it is not only the Catholick Doctrine, that *none are ſaved out of the Catholick Communion*, but it is alſo the Doctrine of many Proteſtants.

As to what you ſay, that *this Doctrine is unchari-*

* Confeſſ. Helvetica. C. xvii. An. 1556. et in Synt. g. Confeſſ. Fidei Genevæ *An.* 1654. Page 34.

table. I answer it is not, nay I affirm it to be the reverse: For is it not Charity to publish what the Word of God, the Creed and Tradition of all Ages obliges us to think concerning Salvation out of the Catholick and undivided Communion? Is it not Charity to put them in Mind that no Religion is safe to any one, because he and his Friends were bred up in it, because it suits best with his Interest, and is the prevailing Religion of the Place? was it not charitable in St. *Luke* to tell us, that *the Lord added daily to the Church.* Acts ii. 47. In one undivided Communion, *such as should be saved?* In like manner, is it not charity in us to declare openly, that People cannot be saved without Baptism, nor without keeping the Commandments; for in all this we declare nothing from ourselves, but from the Word of God. True Charity always was, and always will be, unknown practically, to those who want it. Wicked Men think it highly uncharitable to have their Pleasures disturbed by the unwelcome News of Death and Hell. Can any Thing appear more uncharitable to Infidels, or Unbelievers, than these Words of Charity itself, *he who believes not shall be damn'd? St.* Mark xvi. 16. And will not Hereticks always think these Words of our Saviour *Christ* uncharitable, *he that will not hear the Church let him be unto thee as a Heathen or Publican.* Mat. xviii. 17. But must not saving Truth be told, because we are pretty sure before hand that it will not be believed? Must Charity neglect its Duty, because Heresy is deaf, True Charity flatters not, nor does it invent new Ways to Heaven, but does all it can to help all thither according to the old Way, the only Way. On which Account it admonishes, proves, and endeavours to convince all People of the Mistakes and Errors in which they are engaged. And it is plain to the World, that this is what the Priests, and Preachers of the Catholick Church have continually done, even to the Loss of thousands and thousands of their

their Lives: So that this very Charge of Uncharitableneſs againſt us is not only groundleſs and weak, but is itſelf uncharitable in a high Degree.

Q. *But does not the Scripture ſay, that a Remnant of all Religions ſhall be ſaved?*

A. No the Scripture no where ſays ſo. But Men who are reſolved to live and die in Error, will never want a Text for it. The Prophet *Iſaiah* tis true ſays, that a Remnant only of the *Jews* was to return from *Babylon*. Iſa. x. 20, 21, 22. And St. *Paul* quoting theſe Words of *Iſaiah*, tells us, *tho' the Number of the Children of* Iſrael *be as the Sand of the Sea, a Remnant* (that is a ſmall Part of them) *ſhall be ſaved.* Rom. ix. 27. Which Remnant the Apoſtle himſelf explains of ſuch of the *Jewiſh* Nation as at that Time by entering into the Church were ſaved, by God's Grace. *Rom.* xi. 5. But what Relation has this to the ſaving of a Remnant of all Religions, of Chriſtians, *Jews*, *Turks*, and *Pagans*; which even *Proteſtants* themſelves in the 18th of the 39 Articles ſay, *they are to be had accurſed who preſume to ſay, that every Man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his Life according to that Law and the Light of Nature*, &c. *Art.* 18.

Q. *You ſatisfyed me as to thoſe Points, that all who are actually, and viſibly Members of* Chriſt's *Church, ought to believe the Doctrine that he taught; and alſo obey the Authority he has placed over them: But you ſay nothing to two other Matters*, viz. *How any human Power can preſume to impoſe Creeds, and Forms of Belief upon the Members of* Chriſt's *Church; methinks as to this, every one ought to be at Liberty in Regard of particular Articles: Is it not ſufficient to believe the Goſpel in general, without troubling ones ſelf, about this or that Opinion? Beſides the whole Body of reveal'd Religion, contains an endleſs Number of Articles, which the greateſt Part of* Chriſt's *Members are never acquainted with, and by Conſequence they can give no aſſent to them.*

Again where is there any Obligation of ſubmitting to this or that Perſon, who pretends a Commiſſion to overſee and govern Chriſt's *Church?*

A. We find by daily Experience, that a great many take the Liberty to expound the goſpel Truths according to their own Meaning, and by this Method have denied many of thoſe revealed Articles which were delivered by God, and neceſſary to be believed, to ſupport his Veracity, and promote Virtue, ſo that there is ſcarce one Article of the Chriſtian Religion, but what has, by ſome Heretick or, other been queſtioned, and flatly denied. To obviate this Inconvenience, it was requiſite to prepare an Antidote, to expel the Poiſon; which was, by giving the true Meaning of God's Laws, and obliging thoſe that were Members of *Chriſt*'s Church, to make a Profeſſion of ſuch Articles as were neceſſary to ſupport the Fabrick, and preſerve the Church from Ruin. And whoſe Buſineſs was it to ſpeak in this Matter, but theirs, who were appointed by *Chriſt*, to govern his Church; As to what you alledge concerning the vaſt Number of reveal'd Articles, which can neither be known, or diſtinctly aſſented to, by every Member, you ſeem to miſtake the Caſe: Every one is called upon to give his Aſſent according to his Knowledge, and Capacity, whereby it happens that a more explicit Belief and Obedience, to more Articles is found in ſome than in others, tho' all are alike diſpoſed to admit of every Article, when diſtinctly known and propoſed. And in this the civil and eccleſiaſtical Authority obſerve the ſame Method, every Subject is not acquainted with all the Laws of a Nation; yet a true Subject is ſuppoſed to obey them all when it is required of him.

Q. *So that you place the Authority of the Church, and the civil Power upon the ſame Footing, as to Obedience, and by Conſequence that Chriſtians are as much obliged to ſubſcribe to Forms of Belief, as Subjects are to a Form of human Laws.*

A. The

A. The Difference is not very great only that of the Authority of the Church, is more conſpicuous, more neceſſary, and better recommended in the Scriptures; becauſe the Church is an univerſal Eſtabliſhment, under which the great Concern of Salvation is carried on, and therefore *Chriſt* founded it himſelf in Perſon, and promiſed to guard it againſt all Enemies, to which Purpoſe he beſtowed ſeveral Privileges upon the Governors.

Q. *What are thoſe Privileges that* Chriſt's *Church enjoys, which cannot be claim'd by any civil Powers?*

A. The firſt is to be Judge in all ſpiritual Cauſes, *viz.* that belong to Faith, in expounding the Law: According to that of the Prophet *Malachi, the Prieſt's Lips ſhall keep Knowledge, and they ſhall ſeek the Law at his Mouth.* Chap. ii. 7. And our Saviour *Chriſt* ſays, *he that hears you hears me; and he that deſpiſes you deſpiſes me.* Luke x. 16. *Again, he that will not hear the Church, let him be to thee as a Heathen or a Publican.* Mat. xviii. 17. And ſuch are they, who will not believe the Teaching or Doctrine of the Church. The ſecond is Infallibility. The third is Perpetuity.

Q. *How do you prove the Church of* Chriſt *to be infallible?*

A. St. *Paul* aſſures us, that *ſhe is the Pillar and Ground of Truth.* 1 Tim. iii. 15. Now if ſhe be the Pillar and Ground of Truth, ſhe muſt in her Paſtors and Prelates be, to all Chriſtians, according to the Promiſe of *Chriſt*, a ſure and infallible Guide in deciding Controverſies of Religion. And he aſſures us, that *the Gates of* Hell *ſhall not prevail againſt her.* Mat. xvi. 18. Again, *I will aſk the Father, and he will give you another Paraclete, that he may abide with you for ever the Spirit of Truth: He ſhall teach you all Things and ſuggeſt all Things unto you.* Jo. xiv. 16. 26. *He has given us Paſtors and Teachers for the perfecting of the Saints for the Work of the Miniſtry, for the edifying of the Body of* Chriſt, *till we all come in*

the Unity of Faith that we hence forth be no more Children toſt to and fro, and carried about with every Wind of Doctrine by the Slight of Men. Eph. iv. 11, 12, 13. All which tho' much more might be added from the holy Scriptures, together with the Article of our Creed, *I believe the Holy Catholick Church*, gives us Aſſurance above all Exception, that God's Church cannot err, if ſhe ſhould, the Gates of *Hell* would certainly prevail againſt her; ſhe would not be the Pillar and Ground of Truth, neither would the Spirit of Truth, nor *Chriſt* abide with her Paſtors for ever; neither would any be obliged to hear and obey her as *Chriſt* requires, under Pain of Damnation. *He that will not hear the Church let him be to thee as an Heathen or a Publican.* Mat. xviii. 17. Neither would there be any certain Means to know Truth from Falſehood, could ſhe err? whom could we conſult or rely on in Matters of Faith? What Aſſurance can we have of our Religion, of all Myſteries of our Belief, of holy Scriptures and what elſe concerns our Salvation, could ſhe err? And would not *Chriſt*'s Order of treating as Heathens and Publicans thoſe who diſobey, and the Church's Puniſhments be unjuſt, could ſhe err? And what can we think of thoſe who teach that the Church may err, and has err'd who perſecute ſeverely thoſe, (tho' they themſelves even according to their own Tenet, may be in an Error) who cannot ſubſcribe to their erroneous Doctrine againſt the Belief of all the Fathers, Councils, Creeds, Scripture, and of all the Faithful in all Ages; believing, profeſſing, and teaching that the Church cannot err?

Q. *How do you prove the Perpetuity, or perpetual Continuance of the Church of* Chriſt?

A. From ſeveral plain Texts of Scripture, in which it is promiſed or foretold, that the Church or Kingdom eſtabliſh'd by *Chriſt* ſhall ſtand to the End of the World. *Behold I am with you to the End of the World*, ſays our Saviour *Chriſt*. Mat. xxviii. 20. *They ſhall fear*

fear thee, says the Psalmist, *as long as the Sun and Moon endure throughout all Generations.* Ps. lxxii. 5. And the Prophet *Daniel* tells us, that the Church of *Christ*, *shall never be destroyed, but that it shall stand for ever.* Dan. ii. 44. Again, as we believe in the Creed; so every Article thereof must be always true, therefore there must always be a holy Catholick Church.

Q. *You have satisfied me as to this Point, but let me hear what Proofs you can bring of the Church of* Christ, *being always visible and known?*

A. I can prove it from many Texts of Scripture, as from the 5th Chapter of St. *Matthew*, ver. 14. Where our blessed Saviour compares it to a City placed upon a Hill *which cannot be hid.* Now it is certain, nothing can be more conspicuous or visible, than a City placed upon a Mountain. The Prophet *Daniel* calls it, *a great Mountain which fills the whole Earth.* Dan. ii. 35. 44. The Prophet *Isaiah* calls it, a Mountain on the *Top of Mountains*, and says, that *all Nations shall flow unto it.* Isa. ii. 2. Besides how can the universal Church of *Christ* be invisible or unknown, since she shall always profess her Faith, and the Terms of her Communion, and having Ministers preaching, baptizing, and administring the Sacraments: These are all outward and sensible Actions, which are inconsistent with an invisible Society of Men. Therefore the Church of *Christ* must of Necessity be always visible, and not *invisible* as some would have it, upon Account of their being convinced that there were none of their Religion, or Way of thinking, to be seen or heard of in the World about two hundred Years ago.

Q. *I need not ask what is meant by the Church, the Nature of the Thing requiring that it should be understood principally of the Superiors who govern. But there may be some Difficulty in finding out this Church, since there are so many different Congregations who pretend*

pretend to it. Are there no visible Marks, whereby it may be known; otherwise the ignorant Part of Mankind will be at a Loss for a Director. They are not capable of discussing every Point in particular, and even the Learned, when they rely upon that Method to find out Truth, run into a thousand Errors, and Absurdities. It seems requisite, therefore, that the Church established by Christ, should be undeniably conspicuous, by certain Tokens and Marks, which cannot be applied to any other Congregation.

A. Providence, and the particular Goodness of God, hath taken Care of all these Matters, to the full Conviction, and Satisfaction of all who will not shut their Eyes at Noon-day. All visible Creatures whatever have certain outward Marks, whereby they are distinguished, and known from one another. A Man, a Beast, a Ship, a House, are known by their outward Form, and different Structure of their Parts. The same is observable, in moral Beings, and Societies of Men, Kingdoms, Corporations, Cities, Courts of Judicature, Families, *&c.* carry many outward Marks, by which they are known from one another. 'Tis after the same Manner, that the Church of Christ is known, which is a visible Society of Men, upon whom such outward Marks are fixed, that none can be ignorant of them, who do not wilfully shut their Eyes against them.

Q. *Pray give me a general Notion of these outward Marks, which I expect you will explain in particular.*

A. The chief of these outward Marks are expressed in the present Article of the Creed under our Consideration, *viz.* the Unity, Sanctity, Universality, and Apostolical Succession of the Church; the last Mark being added by the first general Council of *Constantinople*; to which may be added, several other outward Marks, which cannot be applied to any other Society of Men, namely Miracles, Conversion

of

of Nations, Morality of Doctrine, Obedience, Patience in Suffering, Martyrdom, Antiquity, &c.

Q. *These outward Marks, make a good Appearance, and plead strongly for Truth, where they are found: But there are two Difficulties that occur to me, before we proceed any further. The first is, how you will account for their Behaviour, who stand off, and are not convinced by such plain Proofs, and cannot see the City that is placed upon a high Hill, nor behold the Sun that shines upon them, nor find out the Way, wherein Fools cannot err (for such the Church of God is described to be in the Holy Scriptures) and 'tis inconceivable, that such Multitudes of Men, of the greatest Penetration, Learning, and Zeal, should not discover, and own the Church recommended by such advantageous Circumstances. Another Difficulty I have, is, you take no Notice of the inward and more essential Marks of Christ's Church,* viz. *adhering to God's Word; the true Administration of the Sacraments, Zeal for God's Glory, and the performing of good Works, and an innocent Life. These are the Marks whereby Christ's Church is to be known.*

A. I own 'tis a melancholy Reflection to consider the Blindness and Stupidity of Judgment which is occasioned in Mankind, through Pride, Interest, and the Love of Pleasures. Who can but admire at the Stupidity of *Pharaoh*, and the learned *Egyptians*, who could not, or would not discover the Finger of God in so many Miracles that were wrought among them by *Moses* and *Aaron?* What a thick Veil of Darkness was thrown over the *Jews*, when they would not acknowledge the Messiah; and the undeniable Proof of his Miracles made no Impression upon them? Could there be a greater Stupidity, than that of the whole World, when they adored Stocks and Stones, and acknowledged the vilest Creatures to be their Gods? And what Wonder is it, if Hereticks should lie under the same Infatuation, and not see

ſee the Church, though repreſented to them with ſo many outward Marks. I ſay this upon a Suppoſition, that 'tis an Error in the Judgment, which obſtructs their Sight, tho' we have Reaſon to think, great Numbers like *Pharaoh*, are perſuaded that the Hand of God is with the Church, but other Motives carry their Affections another Way, and the World has too ſtrong Hold of them, to act according to what they think, which is both the Caſe of Hereticks, as alſo of many true Believers, and true Members of God's Church, who tho' fully perſuaded of the great Truths of Chriſtian Religion, yet live directly contrary to what they profeſs, as to all particular Duties of a Chriſtian. And the Stupidity and Perverſneſs of the Will, is equally as unaccountable as the Blindneſs of the Underſtanding. The other Difficulty you take Notice of, is a plain Evaſion. Hereticks being deſtitute of all viſible Marks of being God's People, have Recourſe to equivocal Tokens, which being inviſible, cannot diſtinguiſh them from the Wicked. Can the adhering to God's Word be a true Token of Truth, if they pervert the Senſe of it? The true Adminiſtration of the Sacraments is the Point in Queſtion, and cannot be a Mark of Truth, where the Subſtance of the Ceremony may be deſtroyed by inward Indiſpoſitions. As for Zeal for God's Glory, and a pretended Innocence of Life, they may be all under a wrong Management, and the Effects of Hypocriſy, and no Marks of Truth in the Regard of Men, God alone being able to make the Diſcovery.

Q. *You have clearly convinced me that theſe pretended Marks of the true Church, are not the real ones, but vain Subterfuges of Hereticks. It remains now, that you give a particular Explanation of the Marks mentioned in the Creed; and firſt, what is meant by the* Unity *in* Chriſt's *Church.*

A. In

A. In the first Place, it imports, that Christ established only *one* Church upon Earth, not Churches. And the Church in the General Council of *Nice*, held in the Year 325, made this *Unity* a Part of her Creed, *I also believe one Holy, Catholick and Apostolick Church.* Which is plainly expressed by St. *Paul* to the *Ephesians*, where he says, *There is one Body, and one Spirit, as you are called in one Hope of your Calling, one Lord, one Faith, one Baptism.* Ch. 4. ver. 4, 5. And St. *John* declares, *There shall be one Fold, and one Shepherd. John* x. 16. Again, as the Church of Christ is a Kingdom which shall stand for ever, it must be always *One: For every Kingdom divided against itself is brought to Desolation, and every City or House divided against itself shall not stand,* says our Saviour *Christ.* Mat. xii. 25. It was upon this Account, that when the Novatians, erected a separate Community St. *Cyprian* attacked them in his Book *of the Unity of the Church*, "there "is, says he, but one God, one *Christ*, one Church, "and one Faith: *Unity* is incapable of Division; "to leave this original *Unity*, is to forfeit Life, Being, "and the State of Salvation." St. *Augustin* upon the like Occasion attacked the *Donatists*, who had also established themselves, as a Church distinct from the rest of Christians. 'You are with us, says he, in Baptism, "in the Creed, and in the other Sacraments of God; "but in the Spirit of *Unity*, and Bond of Peace; lastly, "in the Catholick Church, you are not with us. * "For which he gives this Reason, because they do "not communicate with the whole, wheresoever it is "spread." How then can any one, without a manifest Delusion, persuade himself that the Catholick Church, which we profess in the Creed, is in more Communions than one.

Q. *'Tis plain to me, both from what the Scriptures declare and from the general Design of our Saviour, that his Intent was not to form different Societies and Governments;*

* *L. de Unst. Eccles.* Cap. 4.

ments, much leſs to allow them to be divided in their Belief. But pray what was this Unity or Union chiefly to conſiſt in?

A. Chiefly in theſe two Points, *viz.* To agree to the Articles of Faith, and be governed by the ſame Authority. Hence the Faithful in the Acts of the Apoſtles, are deſcribed to be in *one* Heart, and *one* Soul. *Chap.* iv. 32. St. *Paul* ſays they are to mark thoſe who ſtudy to make Deviſions, and do not follow the Doctrine delivered to them.

Q. *I ſhall not trouble you with enquiring how the Faithful can all believe the ſame Articles; I know you will tell me, that upon Account of their Capacities and Circumſtances, ſome may have a more explicit Belief than others, but that all are equallydiſpoſed, in Regard of other Articles when propoſed, and that no one ought to maintain any Doctrine, oppoſite to what the Church teaches. But at the ſame Time, when I conſider the different Opinions, and Behaviour of thoſe who pretend to be Members of the Church, I am not able to reconcile it with that* Unity *you ſpeak of. What is that claſhing among Divines, and dividing themſelves into* Thomiſts, Moliniſts. *and* Scotiſts; *what are all thoſe Religious Orders ranged like different Camps, and Armies, and commanded by Generals who appear to be of different Opinions and Intereſts? inſtead of* Union, *here is nothing but Diviſions aud Confuſion?*

A. We don't carry the *Union* to ſuch a Height, as to make the Faithful of one and the ſame Mind, in all the Contraverſies of Life, but only where the *eſſential* Points of Religion are concerned, and ſo as not to tear the ſeamleſs Garment of *Chriſt*. The Diviſions of Divines and Schoolmen, have no Relation to Faith, and all their Contentions are carried on, with a perfect Submiſſion to the Authority of the Church. And as for the ſeveral Societies of Religious Orders, their particular Rules and Practices, are under the ſame Regulation. All Communities, both Civil aud Eccle-

Eccleſiaſtical have the Liberty of dividing themſelves into different Bodies, and obſerving different Methods, in private Œconomy, without encroaching upon the Rights of the ſupreme Power, to which they owe Obedience, or any Danger of becoming either Rebels or Hereticks; nor is it any Breach of *Unity*, to uſe a different Dreſs, different Language, or be of different Intereſts in Regard of Property, or of different Opinions in Matters foreign to Faith, provided they refuſe not Communion in the ſame Places of Worſhip, nor maintain any Articles, inconſiſtent with the Doctrine of the Church.

Q. *If theſe Marks are peculiar to any one Society of Men, ſuch as obſerve this* Unity *bid fair for the Claim of being* Chriſt's *Church; but why are they not applicable to thoſe Societies, which ſince the Reformation are ſeparated from the Church of* Rome?

A. 'Tis evident to any conſiderate Perſon, that no Sect or Body of Men, ſeparated from the Church of *Rome*, can aſcribe to themſelves any ſuch Marks of *Unity*. *Lutherans*, *Calviniſts*, the Church of *England* *Anabaptiſts*, *Quakers*, and the other Sects, almoſt without Number, tho' they are in a perfect Union in their Attacks againſt the Church of *Rome*, yet they are divided among themſelves, not only in indifferent Matters, but in the two eſſential Points of Faith, and Obedience. They erect Chair againſt Chair, refuſe Communion, frequent not the ſame Places of Worſhip; they are under no Regulation, as to Belief, every one ſtriking out a Scheme from the Scriptures, according to his own Fancy. They have no Method of bringing different civil Governments to a *Unity* in Faith. Every independent Government in civil Matters, claiming the like independency in Religious Matters, ſo that *Babylon* and *Jeruſalem*, repreſenting Confuſion and Unity, are the true Emblems of the pretended reformed Bodies, and the Church of *Rome*.

Q. *I ſtill*

Q. *I ſtill want to be informed by what Method this* Unity *in* Chriſt's *Church is effected, for it appears to be a difficult Matter to preſerve* Unity *of Faith where there are ſo many Occaſions of Contention, and where (as we find by daily Experience) worldly Conſiderations are ſo prevailing as to cauſe a Rupture?*

A. I told you before that the divine Goodneſs, had provided againſt this Inconvenience, by appointing Governors in his Church, who were to reconcile all Differences where Faith was concerned.

Q. *That indeed you mentioned to me in general, but I want to be informed of more Particulars, for I ſuppoſe it may be with* Chriſt's *Church, as it is with all other regular Societies, who have a Head to preſide over them, and pronounce upon Cauſes when particular Members misbehave themſelves, and lay claim to more than their due.*

A. You have touched upon a Point, which when duly conſidered, will fully inſtruct you by what Means *Chriſt* does preſerve *Unity* in his Church, which cannot be better explained than by comparing the Church with a temporal Monarchy, the Peace whereof is preſerved by appointing a Head in whom the executive Power is lodged, in order to ſee the Laws of the Kingdom obſerved. This Method *Chriſt* obſerved in forming his Church, among the twelve Apoſtles, who were Fellow-Labourers in building the Church and propagating the Goſpel, one was appointed by *Chriſt* himſelf, as we learn both from St. *Matthew* and St. *John*, *viz.* Mat. xvi. 18. St. *Peter* to be the Head of the reſt, and to ſtand as the Center of *Unity* when the Church was threatened with Diviſions, by Diſobedience of refractory Members. *Jo.* xxi. 15, 17, Now the Church being eſtabliſhed not only for the Apoſtles Time, or any ſet Number of Years; but for Perpetuity, it was requiſite, that there ſhould always be one continued, as St. *Peter*'s Succeſſor, in order to preſerve the ſame *Unity*: And a Perſon of this Authority,

rity, has constantly claimed and exercised the said supreme Supervisorship, from the Apostles time down.

Q. *By this System you seem to lodge the whole Authority of the Church, with St.* Peter's *Successor. I thought* Christ *had been the Head of his own Church. Do you allow nothing to the rest of the Apostles, upon whom the Church was also founded? Nothing to all the Bishops, who were the Apostles Successors? Nothing to general Councils, who represent the Church? Nothing to a national Church, governed by their own Bishops and Clergy? Nothing, in short, to temporal Princes, who by divine Appointment, claim a natural Obedience, and Superiority over all Members, both civil and ecclesiastical?*

A. These Reflections you make when justly applied, confirm what I have said, as to preserving of *Unity* of the Church; for the Headship I mentioned allows every Power the Claim they can pretend to, either by natural or divine Right, in their proper District. *Christ* who founded the Church, is still the invisible Head, and governs it invisibly by his divine Assistance, and visibly by his Representatives, who take care that his Laws are duly comply'd with. Now St. *Peter* and his Successors, may be called the visible and ministerial Heads of the Church, while *Christ* is the chief and invisible Head. In the same Sense, God is the only invisible King, Father, and Master of all Mankind, yet so that there are other visible Kings, Fathers, Masters, who under him govern all visible Societies.

Q. *But still methinks, the rest of the Apostles, might claim a Power equal with St.* Peter, *they were Priests and Bishops unconfined in their Jurisdictions, as being commanded to preach all over the World.*

A. That they were Priests and Bishops, is not denied; but that they had the same Power with St. *Peter*, will not be allowed without a Distinction: They had the same Power as to the essential Parts of the

sacerdotal and episcopal Character, but not without a Subordination to St. *Peter*, to whom *Christ* gave the charge of all his Sheep. St. *John* x. 21. 15. And consequently of the Apostles themselves, and bid him confirm his Brethren. St. *Luke* xxii. 32.

Q. *I am satisfied, let us proceed to the second Mark of the Church. Why is it called* Holy?

A. Upon many Accounts. 1st, Because it was founded by *Christ*, and put under the Direction of the Holy Ghost, the Origin of Holiness. 2dly, The Doctrine it delivers, all tends towards Holiness, *viz.* The Lessons are such as are agreeable to Reason, and serviceable towards making Men good, and both good Neighbours, good Subjects, and good Christians. 3dly, It has appointed and provided us, with Instruments and Means of becoming holy, *viz.* The Use of the Sacraments, which are the Channels of Grace. 4thly, Because true Holiness is not to be found in any other Society. 5thly, It abounds with the Fruits of Holiness, even visible, as to the Eye, which are no where so conspicuous.

Q. *Some of these Reasons are very intelligible, but it does not appear they all answer your Purpose, which I presume is to insinuate, that only one Church can lay claim to Holiness?*

A. You judge right, but pray be pleased to inform me, wherein I fail in the Application?

Q. *I mean the two last Points. Are all the Members of* Christ's *Church holy? Are there no good and holy Persons to be found, among the several Bodies of Reformers? Is it not visible to the Eye, that great Numbers of them, practise all the Methods of the Gospel, and shew plentiful Fruits of Holiness, by their good Works, and innocent Lives?*

A. I will endeavour to set you right, as to all these Particulars. *First*, by shewing you what Grounds the Church of *Rome* has to claim the Title, and then demonstrate the unjust Pretensions of those who are divided

divided from her. The Title of Holy, is not given to *Chriſt*'s Church, to ſignify that all the Members are holy, but that they ought all to be holy, and that Numbers in effect are ſo; as alſo upon Account of the Reaſons abovementioned, and therefore in the Beginning, all the Faithful were ſtiled Saints, or holy Perſons, becauſe they made Profeſſion of a Religion truly Holy. Now in order to make good the firſt Point, I am to ſet before you, the Marks of Holineſs, which always were conſpicuous in the Church of *Rome*, and which cannot be more effectually performed than by ſhewing the Conformity it has, with what the Goſpel requires to make Men holy. Are not Faſting, Prayer, and Alms, the three great Duties of a Chriſtian, recommended in the Goſpel, as the Means of becoming holy, and outward Tokens of a Mind well diſpoſed towards God; and where are theſe Practices more duly performed, than in the Church of *Rome?* When two Days every Week, the *Ember*-Days, *Rogation*-Days, the Eves of every Feaſt, with the forty Days of *Lent*, are deputed for faſting, in order to keep corrupt Nature from committing exceſs, and mortify the Fleſh, that it may not rebel againſt the Spirit? By whom is the great Work of Prayer, more exactly performed, and the Words of the Scripture better fulfilled, of praying at all Times, and without Intermiſſion, than by thoſe who are conſtantly employed in it, both Night and Day, not only privately in their Bed-Chambers, Morning and Evening; not only on the Sabbath-Day, but upon a great Number of Holy-Days, throughout the whole Year; nay, all the Night-long, thouſands of religious Perſons, deprive themſelves of their Sleep, and riſe at all Hours to ſpend the Night in Prayer? Where can we behold ſuch Monuments of Charity to the Poor, both publick and private, as have been and ſtill are to be ſeen, within the Diſtricts of the Church of *Rome?* Where that Religion flouriſhes, every City, Village, and

Province, can ſhew Buildings, erected for the Blind, the Lame, the Sick, the Incurable, with not only a Fund for their Maintenance, but an infinite Number of Perſons employed, for no other Buſineſs, but to take care of them? Nay, the Marks of Holineſs are ſtill more viſible: They aim at carrying Holineſs to the higheſt Pitch, by obſerving what they are adviſed to, as well as what is commanded. The Goſpel exhorts us, to be obedient to every living Soul, to deny ourſelves, and if we will be perfect, give all we have to the Poor, Where are there any Inſtances of this Practice, but in the Church of *Rome?* What are all the Religious Houſes, whereof there are many thouſands, but Schools eſtabliſhed for this Purpoſe? Are not Poverty, Chaſtity, and Obedience, holy and evangelical Practices; can there be a greater ſelf-denial, than to ſubmit to the Will of others? Do not thoſe who oblige themſelves, by vowing a ſingle Life, find more Opportunities of applying themſelves to God's Service, than if they were intangled in worldly Incumberances? What can it be but an Effect of Holineſs, that makes ſo many forſake the World, part with their Subſtance, and be content with only Food and Raiment.

Q. *I cannot deny, but theſe Tokens of Holineſs are apparent in the Church of* Rome, *but they cannot be accounted a diſtinguiſhing Mark, if other Societies do alſo lay claim to them?*

A. They are obliged to lay claim to what is eſſential to the true Religion. But the Right of their Claim is diſputed.

Q. *Howcan that Right be refuſed them? Do they not faſt, pray, and give Alms; have they not erected, and ſtill do continue to erect many Hoſpitals for the Poor? And tho' they do not make Vows of Poverty, Chaſtity, and Obedience, they practiſe the Subſtance of thoſe pious Admonitions, and comply with them ſtrictly as far as the Law of God obliges them?*

A. There

A. There is a Shew of Holineſs, in all Societies whatever, both in *Infidels*, *Turks*, *Jews*, and *Hereticks*; but 'tis no diſtinguiſhing Token of Truth, upon ſeveral Accounts. *Firſt*, in ſome Societies, thoſe holy Practices are joined with many abominable Sins, againſt the Law of Nature, ſo that their Profeſſion is directly deſtructive to Holineſs: By other Societies they are practiſed only, as mere Ceremonies not contributing towards inward Holineſs, and by Conſequence are only an equivocal Mark; but what is chiefly to be regarded on the preſent Occaſion is, that the Inſtances of Holineſs among other Chriſtian Societies, are ſo very few, in Compariſon of what we obſerve in the Church of *Rome*, that they are nothing; and the Church of *Rome*, is left in full Poſſeſſion of the diſtinguiſhing Mark of Holineſs.

Q. *I will not diſpute the Caſe, as to thoſe Societies, whoſe Practices are directly oppoſite to the Law of Nature; 'tis pretty plain, Holineſs cannot be found among them: But as for thoſe who make a Profeſſion of obſerving both the Law of Nature, and the Law of the Goſpel, what hinders them from the Claim to Holineſs, and in the firſt Place, do not they pray?*

A. Yes, they pray, but when, and how? What they do privately is only known to themſelves; their publick Prayers are very rarely performed; mid-night Prayers are baniſhed and ridiculed; and the whole Duty, has lain under the greateſt Diſcouragement ever ſince the Demoliſhing of ſome thouſands of Religious Houſes filled with Perſons, deputed to ſerve God by continual Prayer.

Q. *I own this had no good Aſpect, neither did it look as if they, who had a Hand in ſuch Works, were any great Friends to Prayer, ſeeing they deſtroyed the Method of carrying on that Duty. But you cannot deny what is viſible to the Eye, I mean the Colleges, Hoſpitals, Work-houſes for the Poor, and other pious Foun-*

dations, which are a lasting Proof of their good Dispositions, and an undeniable Mark of Holiness?

A. What is Fact cannot be denied, nor will I presume to question the good Intention of the Founders: But when some Circumstances are considered, those pious Works will come far short, of answering the present Purpose, or intitling their Religion to the Name of *Holy*, or making those Foundations a distinguishing Mark in the Way of Holiness. For to omit that the Colleges in both our Universities, and all the Churches in a Manner, throughout the whole Kingdom, were the Marks of other Peoples Holiness: Did they not by Methods contrary to Holiness, destroy many hundreds of Hospitals, collegiate Churches and other pious Foundations; distribute their Lands, and Revenues, among Courtiers and Flatterers, and load the Nation with innumerable Taxes, for maintaining the Poor, which formerly were provided for, by those pious Foundations. And what are those few Establishments, which have since appeared, to demonstrate their Holiness? Indeed while Death was laying his Hands upon them, some have been willing to part with what they could no longer keep, and by their last Will and Testament, have ordered some charitable Benefactions, but who among them have done any thing considerable in that Way, either to deprive themselves of all, or Part of their Substance, whilst they were in their Bloom, and able to enjoy what they had; much less to forsake the World personally, retire from it, and content themselves with mere Necessaries, the Remainder of their Days. These are Instances of Holiness, they are unacquainted with. It would be too invidious a Reflection to charge the Founders of many of their charitable Establishments with worldly and politick Views; but their Workhouses, and the rest, are not out of the Reach of such a Charge, the Manner of their Management affords but too much Grounds to make such a Reflection.

Q. *You*

Q. *You have made so nice an Inquiry into this Mark of their Holiness, that I must give up the Cause, when their Holiness is compared with that of the Church of* Rome, *which infinitely surpasses it, both in the Motives and Extent of their Charities. But what Observations do you make as to their Fasting; a Practise recommended by the Scriptures for promoting Holiness, and subduing the Flesh to the Spirit: This is so conspicuous in other Christian Societies, especially in the Church of* England, *that it is ordered in their Canons, and Liturgies*; Ember-*Days*, Lent, *and occasional Fasts are publickly exhibited in their Calendars, and Almanacks, and enforced by Statutes, Proclamations, and other Sanctions both Civil and Ecclesiastical.*

A. I am apt to think, those whose Cause you plead would not be well pleased to hear you insist upon this Topick, or to mention Fasting as a Mark of Holiness. The whole Duty of Fasting is become among them a mere politick Contrivance, wherein Religion, Virtue, and Holiness, are not the least concerned; this evidently appears, both from the Laws relating to it, and the Manner of practising it.

Q. *I can scarce believe, that a Practice of that kind which is so frequently recommended, both in the old and new Scriptures, and so serviceable of itself, towards the extinguishing of Vice, and promoting of Virtue, can be so much misrepresented by any who profess Christianity, as not to look upon it as a religious and holy Work.*

A. And yet so it is that Fasting is not only misrepresented, but t'is neglected, and ridiculed when practised for any such Purposes, and as the Days appointed for it, are marked down in their Calendars, it seems to be a Kind of providential Management, that their Tongues shall not go together with their Hearts, but contradict one another, and make their Religion destroy itself. It would be plain Dealing, rather to expunge those Fasts out of their Calendar, than let them stand there a Reproach to their Cause. What Prece-

dent do they find in the Scriptures, that Fasts are ordained for encouraging the Breed of Cattle, or augmenting the Number of Sailors, by employing them to catch Herrings, *&c.* As their Statutes for fasting specify. * The ancient Prophets tell us, it was ordained for a Sinner's Conversion; our Saviour says, for expelling the Devil; St. *Paul* says, for subduing the Flesh to the Spirit. Let Reformers view themselves in this Glass, and see whether their Way of Fasting, can be a Mark of Holiness. Now as to other Marks of Holiness, Poverty, Chastity, and Obedience, they are not only Strangers to them in Practice, but they scarce know even the Meaning of the Words. There are many Poor, 'tis true among them, but 'tis always against their Wills: They never strip themselves of all their Substance, upon a religious Account, or scarce ever dispose of any Part of it, till they can keep it no longer. *Chastity* lies under the greatest Discouragement, when they contradict what our Saviour taught, and decry a spiritual Castration, and advise the Ministers of the Church, to involve themselves in the Cares of the Flesh, and break their Promise made to God, for observing Virginity, contrary to St. *Paul*'s Doctrine. And as for *Obedience*, or Self-denial, they never could shew one Instance of it: A general Obedience to superiors, placed over us by Nature, or God's positive Law, does not answer what is expected from us by Self-denial, which specifies Times, Places and Persons; when, where, to whom and how, the Virtue of Obedience may be carried to the greatest Height, by a voluntary Self-denial.

Q. *Two Points yet remain wherein I am not fully satisfied. Why may not Persons be esteemed Holy without these voluntary Practices? Is it not sufficient to comply with what the Law of Nature, and God's Law has ordained in such Cases? Besides it does not appear that those voluntary Practices, can be complyed with, or*

* *See* Act v. Eliz. Chap. 5.

that

that any Vow can be binding, whereby Persons oblige themselves to practise them.

A. I do not say, but that Persons may be Holy, by observing the Laws mention'd, but there is a greater Appearance of Holiness, the more Zeal Persons shew, in observing the Law. Did not the Apostles, and Primitive Christians, excel others in Perfection. And when Persons oblige themselves by Vow, to perform particular Religious, and Holy Practices, as those of renouncing the Things of this Life, by a Vow of Poverty; denying themselves by vowing to obey such particular Persons, and by a renouncing the Pleasures of the Flesh, by a Vow of Chastity; then they may justly be said to comply with the Will of God in the most perfect Manner, and in this we place the Marks of Holiness. I will not enter into a Detail of that Controversy, how far such Vows are lawful, and possible to be kept, *&c.* Only inform you that Vows of particular good Actions, not commanded either by the Law of Nature or the Law of God, have been made as we read in the Scriptures, where they are ordered to be kept. And as to the Lawfulness, and Possibility of giving our Possessions to others, or obliging ourselves to follow the Will of others, does it not every Day happen, in all Contracts between Man and Man, confirmed by Promise or Oath? Nor is there any special Difficulty in vowing Chastity, unless we deprive God of the Power of preserving it by his Grace; which he does by Prayer, and other Helps whereby Grace is obtained for avoiding Sins of the Flesh, as well as other Sins. And I believe when the Behaviour of thousands who enter into a matrimonial State is looked into, it will be found that it is not the only, nor always the most effectual Help to preserve Chastity. Now that the Vows of Poverty, Chastity, and Obedience, are practised in the Church of *Rome*, is as plain a Fact as that they are Religious Performances and a Mark of Holiness.

Q. *There is one Thing you have not as yet considered, which is this: I own all these Performances are outward Tokens of Holiness, but true Holiness consists in the Purity of the Heart, and such Performances may be all Shew, and proceed from Hypocrisy. An invisible Thing as Holiness is, cannot be a visible Mark of the Church.*

A. Here you run again to invisible Things, which belong not to the present Inquiry, which is all about the visible Tokens of that Society of Men, God has establish'd upon Earth. And as this Article of the Creed, declares his Church is *holy*, we are to judge of true Holiness, by the outward Behaviour; which tho' it may be an equivocal Mark in particular Persons, or where there is a remarkable Defect in the outward Behaviour of any Society, who neglect and despise the Methods of becoming holy, yet when all the outward Methods of becoming holy are profess'd and practised by a Church, it deservedly claim the Title of Holiness.

Q. *We have dwelt long enough upon this Subject. The next Mark of the Church is* Catholick, *pray tell me what you mean by that Word?*

A. The Word signifies *universal*, and it may be considered as a true Mark of *Christ*'s Church upon two Accounts; *First*, merely attending to the Name. *Secondly*, by attending to the Thing signified.

Q. *How can the Name only, distinguish the true Church? It was not called Catholick, but only Christian in the Apostles Time. Besides, how could it be Catholick, before it was universal? Nor could Universality be ascribed to it when the Apostles were supposed to make the Creed: Hence the Word* Catholick *is not found in some ancient Creeds, as* Rufinus *tells us. Again, Hereticks of old, stiled themselves Catholicks, and the modern Reformers still lay claim to it.*

A. The

A. The Creed is as antient as the Apoſtles, and there is no Inconvenience, if the Church had then the Appellation of Catholick, upon the Account of the antient Prophets foretelling its Univerſality; as alſo becauſe in the Apoſtles Days, it was preach'd over ſeveral Parts of the World. In ſome Churches indeed, there was ſome ſmall difference in the Words of the Creed, upon Account of Hereſies that ſprung up in the Apoſtles Days, and immediately after, ſo that it was neceſſary to add ſome Words in oppoſition to them; yet as *Rufinus* obſerves, no ſuch Alteration in the Creed, was made uſe of at *Rome.* However in all the firſt Ages, the true Church was always known, by the Name *Catholick*, as it appears by the Writings of the antient Fathers. I own the *Donatiſts*, and ſome other antient Hereticks coveted to be eſteemed and call'd Catholicks, but St. *Auſtin* and the orthodox Party, ſhewed the Abſurdity of their Claim. *Firſt*, Becauſe the *Donatiſts*, made a particular Society, were confin'd to *Africa*, and by conſequence could not be the Catholick or univerſal Church. *Secondly*, Becauſe their diſtinguiſhing Name, was taken from thoſe Perſons, who were Authors of the Defection, as *Montaniſts*, *Manicheans*, *Pelagians*, *Arians*, *Novatians*, *Donatiſts*, &c. Thirdly, Becauſe thoſe who were indifferent Perſons, call'd none Catholicks, but ſuch as were in Communion with the univerſal Church. *Fourthly*, Thoſe very Hereticks themſelves, were ſo convinced, that they had no right to that Appellation, that they ſeldom call'd themſelves by that Name, and if they were aſk'd, to ſhew a Perſon the Church, where Catholicks aſſembled, they durſt not Point at their Schiſmatical Meetings, but ſent them to thoſe, who communicated with the Churches Abroad. Theſe are St. *Auguſtin*'s Reaſons, * and may be applied to all the modern reform'd Societies.

* Vide St. Aug. cont. Ep. Fundament, C. 41.

Q. *I see plainly, those in Communion with the Church of* Rome, *have the Name of the true Church, and that according, to St.* Augustin's *Argument, the Name alone, as it's circumstantiated, is a Mark of the true Church, and I suppose this was the Reason why the very Name Catholick held him in the Communion he was of. But then as to the Thing signified, how will you make it appear that* Universality *belongs to the Church, in Communion with* Rome *? What do you mean by Universality? If Universality be a Mark of the true Church,* Heathens, Turks, Arians, Greeks, *nay the late reform'd Bodies may pretend to lay Claim to it.*

A. Universality is not so strictly to be taken, as to exclude all other Things in every Kind, and Respect, but only comparatively to other Societies, and chiefly as to *Time*, *Place*, and *Doctrine*, in these three Respects, the true Church is universal, and no other. It flourished in many Parts of the Earth, in every Age since it was established, and the very same Creed was always its Rule. Heathens are not under our Consideration, but only those Bodies, who believe in the true God, and were separated from the Church universal; and tho' Heathens might be call'd an universal Body as to *Place*, they were not so as to *Time*, or *Doctrine*. 'Tis probable there were no Heathens before the Deluge, that is for above 1500 Years at least among the Sons of *Seth:* till all Flesh had corrupted their Ways some Time before the Flood. During that Time, the Church flourish'd under the Law of Nature, tho' Men were depraved in their Morals. Again, they were not universal as to *Doctrine*, being divided into numberless Sects, and paying Worship to different Gods; and tho' they have laid Claim to a great Universality ever since, as to *Place*, yet soon after the Apostolick Age they lost even that Claim.

Q. *But the* Turks, *the* Arians, *and the* Greek *Church once were, and still some are, a very spreading Body, and might dispute Universality.*

A. The

A. The *Turks* can dispute no Universality as to *Time* or *Doctrine*, their rise was not till six hundred Years after our Saviour's Time; they are divided in their Faith, and many large Kingdoms are Strangers to their Faith and Discipline. The *Arians* never were, nor at present are universal in any Respect: When they were most numerous, they came far short of the true Believers, and even then counted Heads by fraudulent Subscriptions. They were divided into many Sects. Their rise was not till about three hundred Years after our Saviour's Time; they continued not many Years, and at present are almost reduced to Nothing. As for the *Greeks*, for near a thousand Years, they were not divided from the true Church, and under her might claim Universality, as to *Time*, *Place* and *Doctrine*. But upon their Schismatical Defection, they lost all the three Advantages, and are now contemptible to the rest of God's Church, upon each Account.

Q. *I will leave these, and the rest I mention'd to make out their Universality, which I find they can have no Pretensions to, and come nearer to our own Times. Are not our modern Reformers, extended all over* Europe, *and equal in Number to the whole Body of those in Communion with* Rome?

A. 'Tis true the Number of pretended Reformers, is greatly increas'd, in several nothern Kingdoms: But it is far from equalling, what may be found adhering to the Church of *Rome*, even in *Europe*. They reckon the *British* Dominions, *Holland*, *Sweden*, *Denmark*, and some Principalities in *Germany*. Those in Communion with *Rome*, reckon *France*, *Flanders*, *Spain*, and greater Part of *Germany*, *Italy*, and all the Islands in those Seas; they reckon also *Portugal*, with their Dominions in the *East*, and *West-Indies*: The two great Kingdoms of *Mexico*, and *Peru*; where they are all in Communion with the Church of *Rome*, without any Mixture of other Professions; whereas in *Holland*,

land, *Ireland*, and among the Proteſtant Princes in *Germany*, there is ſo great a Mixture, that in ſome of theſe Kingdoms, there is a Superior Number of the Inhabitants, in Communion with the Church of *Rome*; in ſome an Equal, and in others a Number little Inferior. If to this we add, that the Kingdoms in Communion with *Rome*, do far exceed the Reformers in Power, Riches, Univerſities, Epiſcopal Sees, and all the outward Advantages and Appearances of an univerſal Church, there is no room for making a Compariſon as to Place. But then as to the other two Requiſites: Univerſality of *Time*, and *Doctrine*, the Reformers cannot have the leaſt Pretence, to inſiſt upon them. As to *Time*, they appear'd but as it were Yeſterday, they were ſo far from being univerſal as to *Time*, and *Place*, that for above twelve hundred Years, they cover'd not a Foot of Land, and have been ſo divided as to Doctrine, that they are of different Profeſſions, and different Communions; ſo that their Church in no ſenſe can be call'd univerſal.

Q. *But pray give me leave, to make one Obſervation in their Favour, eſpecially with regard to, univerſality of* Place. *Do they not poſſeſs ſeveral Tracts of Land, and have they not Colonies abroad, in both the Indies?*

A. Thoſe are meer Rays of a Church, and no Part of Chriſt's ſeamleſs Garment, when compared with thoſe vaſt Countries, which are united to the Church of *Rome*, where we meet with ſo many Arch-Biſhopricks, Biſhopricks, Pariſhes, and great Numbers of religious Communities, who are govern'd regularly by and under one ſpiritual Paſtor, the Biſhop of *Rome*. What are a few Planters of Sugar, and Tobacco, a ſtrong Fort erected on the Shoar, half a dozen of tippling Houſes to entertain Sailors, and Ware-houſes for their Merchandize? What is a Conſul reſiding at *Aleppo*, at *Conſtantinople*, *Venice*, or *Liſbon*, in order to obtain the Name of an eſtabliſhed, and univerſal Church in thoſe Parts, eſpecially conſidering, that

that they profeſs a different Religion, one from another, and are of different Communions? Now the Caſe is quite otherwiſe, with thoſe in Communion with *Rome*, who obſerve the Rule, and carry the Mark of Univerſality, mentioned by *Vincentius Lyrinenſis*, *viz.* profeſſing a Faith that is the ſame without any Difference in Doctrine and Government.

Q. *Let us now proceed to the fourth Mark of the Church*, viz. Apoſtolick. *What is imported by that Title?*

A. The immediate and expreſs Meaning is, that the true Church of Chriſt, ought to have the Apoſtles for its Founders.

Q. *This all muſt pretend to, becauſe the Apoſtles were the firſt Builders, employ'd by Chriſt: But what follows from hence, in order to fix a diſtinguiſhing Mark upon the true Church?*

A. What I infer from thence is, *viz.* that the true Church, muſt be very antient, *viz.* as old as the Apoſtles. And the next Inference is, that Antiquity, is a Mark of Chriſt's Church, or that the Society of true Believers, was prior in Time to any Body of Men divided from them. And, *Thirdly*, it follows, that the true Church of Chriſt, muſt derive its Succeſſion from the Apoſtles.

Q. *The two firſt Inferences are plain and undeniable, and that Succeſſion is alſo a Mark of the true Church, by what I have ſometimes obſerved in the Writings of* Tertullian, *St.* Auguſtin, *and other orthodox Fathers, who urged the Antiquity of the Church; and in order to prove it, trace the Succeſſion of the true Paſtors to the Apoſtles: Whereas thoſe who where taxed with Novelties, could run up no higher than certain Perſons, who firſt broached thoſe Errors, ſince the Apoſtles Days; and to render their Proof more plain, and as it were to the Eye, they produced a Liſt of the orthodox Biſhops, but particularly of the Biſhops of* Rome, *Succeſſors to St.* Peter. *But what I farther deſire is, to be convinc-*

ed

ed that the Biſhops, and Paſtors, and ſuch as now are in Communion with Rome, do ſucceed the Apoſtles?

A. This Succeſſion appears, by the Catalogues in every Nation, faithfully preſerved, of all the Kings, Popes, Arch-Biſhops, Biſhops, *&c.* who in all Parts of the World, have govern'd every Kingdom, and Dioceſs, and conſtantly profeſs'd what their Anceſtors taught, and practiſed. I ſhall not run Abroad into Foreign Nations, but only obſerve, how the Succeſſion was carried on, in the *Britiſh* Iſles, and ſome Neighbouring Countries, *France*, *Spain*, *Italy*, *Germany*, *Poland*, *Hungary*, *Denmark*, *Swedeland*, *&c.* can produce Liſts of their Kings and Biſhops, from their firſt Converſion to Chriſtianity, without any Interruption, all living in Communion with *Rome*, till ſome dropt off, upon *Luther*, and *Calvin*'s appearing. As for the *Britiſh* Dominions, the Reformers themſelves own, and Catholick Writers have demonſtrated from Publick Records, and the Hiſtories and Writings of every Age, that every King, Arch-Biſhop of *Canterbury*, and ſo reſpectively, that every Biſhop and learn'd Man lived in Communion with *Rome*, and made Profeſſion of the *Romiſh* Faith; from *Henry* the VIII's Reign upwards for five hundred Years to the *Norman* Conqueſt. The ſame Unity of Doctrine, and Church Government, is own'd by the Reformers; and proved in the ſame Manner, by Catholick Writers; as to the *Saxon* Monarchs, and during the Heptarchy from the Conqueſt, till the *Saxons* were converted from *Paganiſm*, which compriſes about five hundred Years. So that there is an unconteſted Succeſſion of the Church, in Communion with *Rome*, for a thouſand Years without any Interruption. As to the *Britiſh* Church, it lay under great Oppreſſion after its firſt Eſtabliſhment, the latter End of the ſecond Century by the *Roman* Governors, the *Dioclesian* Perſecution, the *Picts* Invaſion, and *Saxon* Uſurpation, who being all *Pagans*, gave a Diſturbance

bance to the Succeſſion, yet as far as their imperfect Records are able to inform us, we have an Account of ſeveral of their Princes, Biſhops, and Monks, who lived in Communion with *Rome*, and profeſs'd the ſame Faith, with the univerſal Church abroad, and joined with the *Saxons* upon their Converſion.

Q. *I cannot ſee any Way, Reformers can have to refuſe this Mark of apoſtolical Succeſſion; and therefore they endeavour to evade the Force of the Argument, by rendering the Mark of Antiquity inſignificant. Hence they diſtinguiſh, between a* perſonal *and* doctrinal *Succeſſion. The firſt they ſay, is not material, becauſe a perſonal Succeſſion may be continued by Intruders, and falſe Teachers; whereas a doctrinal Succeſſion is made out, by ſhewing a Conformity of Doctrine, with the Scriptures, the primitive pure Ages, at, and ſoon after the Apoſtles Time, as alſo by adhering to ſuch as had an apoſtolick Spirit, and undertook to reform the Church, this makes it apoſtolick.*

A. This Doctrine, between a perſonal and doctrinal Succeſſion, is a meer Evaſion, and in itſelf a Contradiction: There cannot be a Quality, without a Subject of Adheſion, nor a Doctrine conveyed, without Hands to convey it; ſo that what you call a Succeſſion of Doctrine, ſuppoſes a Succeſſion of Perſons. I own a perſonal Succeſſion only, is not a ſufficient Mark of Truth, for the Reaſons you inſinuate; but other Circumſtances are required, to ſhew that the Perſons are not Innovators; but then a Succeſſion of Doctrine is unintelligible, when Conveyances are wanting.

Q. *I don't ſee, that ſuch a Succeſſion of Doctrine is unintelligible (tho' I own it is very improperly called Succeſſion, for want of Perſons to convey it) yet, at the ſame Time, if the Doctrine is conformable to the Scriptures, to the Faith of the Apoſtles, and the primitive Ages, it may truly be called* apoſtolical *in the Senſe of the Article.*

A. By this Method of appealing to Scriptures, *&c.* All Hereticks whatever, may have a Pretence of juſtifying their Innovations; and it was the Method they made uſe of in every Age, when they appeared. The *Marcioniſts*, *Manicheans*, *Arians*, *Donatiſts*, &c. conſtantly appealed to the Scriptures, and had Paſſages ready to alledge in Defence of every Error they maintain'd. But how did *Tertullian*, St. *Epiphanius*, St. *Auguſtin*, and the reſt of the Orthodox Fathers, proceed againſt them? They own'd the Scriptures were a good Rule, for enquiring into the Truth, but could not be a Judge in the Caſe; if either any of the Books were rejected, or erroneouſly expounded; and therefore, they urged the Authority of the Church, which was commiſſioned to determine theſe Matters. They produced Catalogues of Biſhops, and antient Fathers, to give Teſtimony of what was the true Senſe of the Scriptures. They called upon Hereticks to name the Perſons who had handed down their Errors, from the Apoſtles; now if antient Hereticks, who lived ſo near to the Times of the Apoſtles, were at a Loſs upon this Account; how can modern Reformers, make out their Succeſſion, after ſo many Ages of Interruption, or what Pretence can they have of juſtifying themſelves, who have no Arguments to urge, but what all Hereticks made uſe of, *viz.* Appealing to Scriptures, expounded according to their own private Judgment? As for the Noiſe they make about the primitive and pure Ages, which they pretend to follow; they can have no Claim, either to the Doctrine or Diſcipline of thoſe Times, and therefore, they refuſe to ſtand by any ſuch Evidence, but appeal both from Fathers, and Councils to the Word of God.

Q. *I own the Want of perſonal Succeſſion, is a great Inconvenience; and therefore, ſome of the Reformers have attempted to avoid it, and to this Purpoſe, have offered a Liſt of Perſons, through whoſe Hands the Truth*

Truth has been conveyed to them, viz. *The* Albigenſes *in* France, *the* Huſſites *in* Bohemia, *and the* Wickleſiſts *in* England; *who were Fore-runners of the Reformation, and held out a Light for* Luther *and* Calvin, *&c.*

A. What can this Chain of a few broken Links, effect to their Purpoſe? Can it reach through ſo many Ages as is required? Or can the Reformers, with all their Skill, join the Links together? The Defects which may be obſerved in this pretended Succeſſion, plainly ſhews, the Deſperateneſs of the Defence: I will only mention ſome of them. Thoſe pretended Succeſſors of the Apoſtles were Hereticks, condemned by the univerſal Church at that Time. They did not immediately ſucceed one another, there being a Gap of ſome Ages between them. They had no Communication, but lived in different Places, and at different Times. They varied in eſſential Points from each other. * They were only a few ignorant, obſtinate Perſons, without Government, Biſhops, or Paſtors, and a meer Mob; and in open Rebellion againſt the lawful Powers under whom they lived. In fine, they were all reduced to nothing, long before the Reformation, and Innovation of *Luther* and *Calvin*; and therefore, could not be their immediate Predeceſſors, as to *Time*, much leſs as to *Doctrine*; their Tenets being directly oppoſite to the Reformation, in many eſſential Points; and this Kind of Succeſſion, can be no more prejudicial to the Claim of God's Church, than a Liſt of Rebels, can be prejudicial to the Royal Succeſſion of Kings, if by beginning with *Oliver Cromwell*, a Catalogue ſhould be made of all the Rebels, that oppoſed the Crown, in every Reign ſince the Conqueſt.

Q. *I own theſe are but ſcandalous and dirty Channels, for conveying the Waters of Life, and the Reformers appear to have dug themſelves Ciſterns which*

* *See* Monſ. Boſſuet's *Hiſt. of the Variat.* L. 11.

cannot hold them. But they have ſtill another Way of maintaining their Succeſſion: They might lurk inviſibly in the Body of the univerſal Church, and as they received the Scriptures with all the neceſſary Points of the Chriſtian Religion, excepting the additional Articles, and ſuperſtitious Practices of the Church of Rome; *they might claim a Succeſſion through the Channel.*

A. The more the Reformers ſtruggle, the more they are intangled. Was there ever any Syſtem more inconſiſtent with itſelf, and more abſurd in all its Conſequences? A Syſtem deſtructive to all Government, both civil and eccleſiaſtical: A Syſtem that opens a Gap to Rebellion, Diſobedience, Schiſm, and Hereſy; and puts it in the Power of any Body of Men, or even ſingle Perſons, to juſtify their Defection, both in Church and State. And in the firſt Place, what Proofs are there of this inviſible State of the Church? Would it not be a Madneſs to pretend, there is now an inviſible Army of *Spaniards*, lurking in our Kingdom, without any farther Proof? But as they cannot be ſerious upon this Point, as it imports a total Inviſibility, they have Recourſe to the Members of the Courch of *Rome*, as the Channels of Truth, and Chain of their Succeſſion. And pray how was this? Why during thoſe Ages, wherein the Reformers were deſtitute of a regular Succeſſion of Paſtors; this Want was ſupplied by Popiſh Paſtors, who during all thoſe Ages are to be conceived as Monſters conſiſting of two oppoſite Natures; half Papiſts, and half reform'd Clergy: If conſidered, as holding all the Points eſſential to *Chriſt*'s Church they were Reformers, and continued the Succeſſion as true Paſtors. If conſidered as practiſing, holding and impoſing, additional Articles contrary to the Goſpel, they were falſe Teachers, and in that Reſpect had no Succeſſion from the Apoſtles. Now Reformers claim their Succeſſion under the firſt Conſideration, and allow Popiſh Teachers to have been the Channel, through which

paſs'd

pass'd all the Essentials of the true Religion: But now observe the Circumstances of this whimsical Succession. Is not the true Faith, as much destroyed by additional Articles, as by subtracting from them? If the popish Pastors, during several Ages, imposed additional Articles inconsistent with the true Faith, they could not be Orthodox Teachers. No Man can act lawfully without a Commission, and what Commission can false Teachers give, who are themselves without Commission? But the Absurdity of this Plea, will appear farther, when the late Reformers fly to the Church of *Rome*, for their Consecration, Episcopal, and Sacerdotal; such as sufficiently qualifies them to preach and govern the Church. For in the first Place, few of them ever pretended to this Consecration, being neither Bishops, nor Priests: Others cannot make out their Consecration, and scarce any of them, esteem that Consecration to be necessary. But of what Advantage is Consecration, in Case they could be favoured with it? The antient Hereticks, *viz. Arians*, *Donatists*, *Pelagians*, &c. received the Orders of Episcopacy, and Presbytery from Orthodox Pastors, but this gave them no Authority to teach heretical Doctrine: And tho' both they, and the late Reformers, receive the Scripture from the Orthodox Party, they are not well qualified thereby, to expound it in their own Sense. Those who laid Hands upon them, gave them no such Commission, but on the contrary obliged them to submit to the Powers that ordain'd them, both as to Jurisdiction, or Doctrine.

Q. *After all, I don't see why Pastors sufficiently qualified by Ordination, Parts, Learning, and Zeal, may not have a Right of reforming the Church, when those who consecrated them, neglect their Duty, which was the pretended Case of the Reformers, in these latter Times. No Commission is required to perform good Actions; the Law and the Gospel, gives every Man a Commission in those Circumstances; so that all the Noise about Succession is little to the Purpose.*

A. You now touch the Heart of the Cauſe, and the Plea has a plauſible Appearance, but it lays open the Nakedneſs of the pretended Reformation, in all its Parts. The Thing ſignified by Reformation, is making Things better. Now the Character, Parts, and Zeal, are very uſeful Qualifications; yet they are not ſufficient, without other Ingredients. We are to enquire into their Power, what it is that wants Reformation? Their Motive, the Effects, *&c.* 'Tis an eaſy Matter to cry out Reformation, Reformation: But in the firſt Place, who were to be reformed? In what were they to be reformed? Who undertook to reform? What Motive had they, what was their Method? Did they actually reform the Faith of the Church? This I will enquire into, through each Particular; they pretend to reform thoſe whom *Chriſt* had given a ſpecial Commiſſion to govern, and reform others, and to whom he had given frequent Promiſes of his Aſſiſtance, that they ſhould always teach the Truth; ſo that there could be no Occaſion for the Reformation, unleſs *Chriſt* broke his Promiſe. They pretend to reform the Church, in Matters of Faith, and Points of Diſcipline. As to the firſt, there could be no Occaſion for it, ſince *Chriſt* has promiſed in the 16th Chapter of St. *John*, and 28th Chapter of St. *Matthew*, that he, and his holy Spirit, will abide with his Church, and teach her all Truth to the End of the World, and that the Gates of Hell, ſhall never prevail againſt her; by which it is evident, that ſhe could not err in Matters of Faith. As to her Manners, if there was any Occaſion, it was to have been done, and was continually done in every Age, by Councils, general, national and provincial, as it appears by the Canons, ſtill extant for that purpoſe. Nor would our late Reformers have done amiſs, had they proceeded no farther, and obſerved the uſual Methods of reforming, and ſhewn due Reſpect to Superiors in the Undertaking. Thoſe who pretended

to

to reform, were Persons of scandalous Lives, and such Instruments as God never would make use of to carry on a good Work. As to their Motives, they were avaritious, ambitious, sacrilegious, carnal, and rebellious; opening a Gap to any private Person, to reform the established Laws, both of Church and State; upon a Pretence of Errors committed by the supreme Powers. Now whether they actually did reform the Church or no, appears by the Consequences. The Doctrines they advanced tended to Liberty, and Vice: They destroyed all Church Authority, and gave it to the Laity, contrary to the Doctrine of the Gospel. The denying of free Will, Merit of good Works, Confession, Fasting, and decrying of voluntary Poverty, Chastity, and Obedience, were manifest Oppositions to a good Life; destroying pious Foundations, designed for the Poor, and God's Service; seizing their Lands, and throwing them away among debauch'd Court Favourites, were the very Reverse of a Reformation.

Q. *In the next Place you are to satisfy me as to the two other Marks of the Church*, viz. Miracles, *and the* Conversion *of* Heathenish *Nations. And as to the first, what is it you call a Miracle?*

A. 'Tis a surprising Work, above the Reach of Art or Nature, and which speaks an Almighty Power.

Q. *A Work of that Kind, cannot be mentioned as a Mark of Truth, upon several Accounts.* First, *Because Jugglers are often known to impose upon Men by Tricks, which appear to be above either Art or Nature.* Secondly, *the Devil and wicked Persons, by Combination with him do often perform surprising Things, which fall not under the Power either of Art or Nature, that we can discover.* Thirdly, *To make wonderful Performances a certain Mark of Truth, or that the divine Power is employed in them; we must be capable of dis-*

cerning how far Art and Nature can extend in their Productions. Again, Heathens *can work Miracles.*

A. As to the *first*, what Jugglers perform are eaſily diſcovered by the Inquiſitive and Learned, as we find by Experience. As to the *ſecond*, the Devil 'tis true has a great Inſight into both Art and Nature, and is capable of performing wonderful Things, which we cannot account for; but there being many Things he cannot effect, and even what Wonders he does perform, are always detected, and proved not to be the Works of divine Power. As to the *third*, tho' we cannot dive into all the Secrets of Art and Nature, ſo as to diſcover every particular Effect, and form a Judgment, that it proceeds not from a divine Power; yet there are ſeveral Performances, which we are ſure can have only God for their Author, as namely, raiſing the Dead to Life, prophecying, or foretelling future Contingences, and curing Diſtempers, naturally incurable without any Applications either from Art or Nature. As for Miracles being performed by *Heathens*, and *Hereticks*, they were commonly detected to be Impoſtures, and not Miracles: And tho' God ſhould have made uſe of ſuch Inſtruments, to perform Miracles; yet we never find he did it in Confirmation of their Doctrine.

Q. *What Conſtruction then do you put upon the Wonders, performed by* Pharaoh's *Magicians, by* Simon Magus, *by* Appolonius Tyaneus, *and thoſe that Antichriſt will perform? Theſe are to be performed to confirm the Doctrine he will teach.*

A. Great Numbers will be carried away by them, not meerly by the Force of thoſe Proofs, but by Blindneſs, and Obſtinacy, in Puniſhment of Sin: For God never permits falſe Prophets and Magicians, but he raiſes up the Workers of Miracles, to oppoſe them, and detect their Forgery. *Moſes* and *Aaron* detected *Pharaoh*'s Magicians; St. *Peter* detected *Simon Magus* and *Enoch*, and *Elias*, will confront Antichriſt.

So

So that as God's Power is employed in working true Miracles, his Goodneſs and Juſtice interpoſes to detect falſe ones.

Q. *When Miracles are true, and done by the Power of God, all the World muſt confeſs, Proteſtants as well as* Catholicks, Jews *and* Heathens *themſelves; that thoſe who work Miracles to confirm their Doctrine, are true Apoſtles, and that the Faith they teach is true: For Miracles are certainly a divine Atteſtation of Truth, and as ſuch are urged in the Scriptures both old and new, appealed to by* Chriſt himſelf, *as a Teſtimony greater than that of St.* John, *to prove himſelf the* Meſſiah. *St.* John v. 33. 36. *And by St.* Paul *as the Signs, and Seal of his Apoſtleſhip.* 2 Cor. xii. 12. *And if it were once clearly proved, that you have had any of theſe extraordinary Perſons in the Church of* Rome, *profeſſing the Faith of that Church, who have been Workers of Miracles, like* Chriſt *and the Apoſtles, in curing the Sick, the Lame, the Blind, and raiſing the Dead to Life; we ſhould be worſe than Infidels, if we did not own the Church of* Rome *to be the true Church, and the* Roman *Faith the true Faith. Have you any Authority that may be depended upon, that ſuch Miracles have been done by the Saints of your Communion?*

A. We have as good Authority for the Truth of many ſuprizing Miracles, done by ſuch as believed and preached the *Roman* Faith, as can be had for the Truth of any hiſtorical Fact: For Inſtance, the Miracles wrought by St. *Auguſtin*, our Apoſtle, at the Converſion of *England*, in Confirmation of the Roman Catholick Faith, *viz.* The Maſs, Tranſubſtantiation, Invocation of Saints, Prayer for the Dead, *&c.* atteſted by venerable *Bede*, and all our Chronicles; *Hollingſhead*, *Stow*, *Goodwin*, and others. The Miracles done at St. *Stephens*'s Relicks, related at full Length by St. *Auguſtin the Great* *, as an Eye Witneſs to many

* L. xx. de Civ. Dei. Chap. 8.

of

of them: And can any one doubt, but St. *Stephen* himſelf, as well as St. *Auguſtin*, the Relator of theſe Miracles, preached the ſame Faith, as thoſe Perſons did, who came to venerate his Reliques, and implore his Interceſſion, for the Cure of their Sick, and raiſing of their Dead? The publick Miracles done by St. *Bernard*, (before thouſands of People) preaching the Roman Catholick Faith againſt the *Henricians*, and *Albigenſes*, who were a Branch of the *Manichean*'s Sect; atteſted by all the Hiſtories of thoſe Times. The Miracles done by St. *Dominick*, and St. *Francis*; one the Founder of the Dominican, the other of the Franciſcan Order, both ſtrongly united to the Church, and See of *Rome*; related by St. *Antoninus* *. The Miracles done by St. *Francis Xaverius* at the Converſion of the *Indies*: Mr. *Pory* of *Cambridge*, in his Geographical Dictionary, *page* 410. witneſſing, that this great Saint and Jeſuite, and Preacher of the Roman Catholick Faith, did miraculouſly cure the Deaf, the Dumb, the Lame, the Blind, the Sick, and raiſed the Dead to Life. In a Word, a Volume would not ſuffice to relate the Miracles done by the Saints of our Communion, publick, certain, unconteſted, and prodigious Miracles; the Truth whereof is ſo undoubted, that they are publiſhed to the World for Truth by Proteſtants themſelves, as may be ſeen in the Proteſtant Centuriators of *Magdeburg*, in the 13th Chapter of their Hiſtory for every Century. The Truth of theſe Miracles, the learned Part of Proteſtants own, and the moſt incredulous Part, have nothing to object againſt them, but what might formerly with as good Reaſon, have been objected by the *Jews* and *Heathens*, againſt the Miracles of *Chriſt* and the Apoſtles: For all they can ſay againſt them is, that they are reported by Catholicks, and that they will not believe Catholicks: And may not *Jews* and *Heathens* ſay, that the Miracles of *Chriſt* and his Apoſtles, were reported by Chriſtians, and that they will not believe Chriſtians: Where-

* Hiſt. Part ii. L. 23.

as

as Miracles being Facts, can have no other Proof but the Credit of Hiſtorians, to recommend the Truth of them; they being the laſt and higheſt Proof of Doctrine, can have no other Proof for themſelves but the Evidence of Senſe, to thoſe who ſaw them done, and their Teſtimony and Report to others. In the Proof of Miracles, no one can go higher than to make it appear by the moſt creditable Authors; that ſuch miraculous Things were done, at ſuch a Time and Place, in the Sight of whole Multitudes of People; by which Means we may be as certain of the Truth of a Miracle, as of any other Fact we ſee or hear. Cannot I prudently believe ſuch Perſons, as St. *Antoninus*, venerable *Bede*, St. *Auguſtin the Great*, St. *Ambroſe*, &c. On the other hand, if ſuch Men may be reputed Forgers, this will overthrow the Credit of thoſe Men, and Writings, which convey all the Proofs we have for the Miracles of the primitive Chriſtians, and the divine Eſtabliſhment of the Chriſtian Religion; either then own our Miracles to be true, or if you take the Liberty to give the Lye to all the World, who atteſt the Truth of them; any one inclined to be an Infidel, may with as good Reaſon queſtion all the Facts, by which the Chriſtian Religion is proved to be divine; or any other Facts under Pretence that there is no geometrical or metaphyſical Certainty for ſuch Things. In a Word, we have all the Evidence that the Nature of Miracles can admit of; the higheſt human Teſtimony that can be had for the Truth of them, and all the Authority that can be had for the Truth of any: And he that requires more, is a prejudiced and unreaſonable Man.

Q. *It only remains, concerning the Marks of the Church, that you add a Word or two, of the Converſion of Infidels, which appears to me an unqueſtionable Proof, if the Facts be true. And in the firſt Place, let me underſtand the Nature of this Argument; what Na-*

tions

tions have been coverted, and who were the Inſtruments employed by Almighty God in that great Work?

A. The Propagation of Chriſtian Religion, has always been looked upon as an undeniable Effect of divine Power, as the Circumſtances plainly declare. The Perſons firſt employed, were unqualified as to any human Means. The Doctrine they eſtabliſhed was directly oppoſite to the Intereſt, and Affections of all Mankind, and the Method they made uſe of in all Appearance, was deſtructive to the Cauſe they undertook; the Apoſtles were Perſons without Power, Intereſt, or Learning, the Doctrine they taught was a Denial of all the Pleaſures of Life; and the Conqueſt they gain'd, was by being overcome, and being put to Death by their Enemies, ſo that nothing but the Force of Truth and Juſtice of their Cauſe, could prevail upon Mankind, and bring about their Converſion. As to the Truth of the Fact, it depends upon hiſtorical Credit, which informs us, that there were ſuch Perſons as *Chriſt* and his Apoſtles, and that by their Means ſuch a Converſion was made.

Q. *All this muſt be own'd by every Party that profeſſes itſelf Chriſtian, but the Apoſtles not living long enough to compleat the Work, how was it carried on? The* Heatheniſh *Worſhip was the prevailing Religion, for three hundred Years after, in all Parts of the World, and in ſome Nations nothing was done, in order to their Converſion till ſeveral Ages after.*

A. What you have inſinuated is very much to our preſent Purpoſe. Chriſtianity was but gradually propagated, during the firſt three hundred Years after *Chriſt*; and even after that Time, only few Nations entirely embraced it. The remaining Part of the Labour, was undertaken and compleated by Perſons in Communion with the See of *Rome*, who profeſs'd the ſame Doctrine, that is now taught by Roman Catholicks. The Converſion from *Paganiſm* to Chriſtianity, is entirely owing to them; they were the Inſtruments

ſtruments employed in converting the *French*, *Spaniards*, *Engliſh*, as alſo *Norway*, *Denmark*, *Sweden*, *Poland*, *Hungary*, and all the Principalities of *Germany*; and of late Years, Perſons of the ſame Religion, have brought to the Chriſtian Faith infinite Numbers of the Inhabitants of both the *Eaſt* and *Weſt-Indies*.

Q. *Theſe are Facts that cannot be called in Queſtion, as being ſupported by the ſame hiſtorical Credit, which gives Teſtimony of the Propagation of Chriſtianity during the firſt three hundred Years.*

A. And if this be ſo, there cannot be a ſtronger Proof of the Truth of a Religion, and that they who were employed in the Work, were the Inſtruments of Heaven. And that on the contrary, all thoſe Sects, who are divided from the Church of *Rome*, not being able to ſhew, or even pretending to lay Claim to the Converſion of any one Heatheniſh Nation, are entirely deſtitute of the divine Aſſiſtance; they cannot complain of Want of Opportunities, being daily converſant in the Way of Trade with the Infidel Nations. They have learned Men among them, capable enough to inſtruct them in Chriſtianity, and of late have made little Subſcriptions to carry on that Work, but without any Effect. God will not concur with ſuch Inſtruments, who are more zealous to fill their Ware-houſes, than propagate the Goſpel.

Q *What is meant by the laſt Words of this Article*, The Communion of Saints?

A. By Saints are to be underſtood, all the Bleſſed in Heaven, all the Faithful on Earth, and all the ſuffering Souls in Purgatory: Between whom there is a Communion or Correſpondence, conformable to their Stations. The Bleſſed in Heaven pray for the Faithful on Earth; and the Faithful on Earth give Thanks to God for their Glory, and honour them, and beg their Prayers. The Faithful on Earth, pray for one another, by being united under the ſame inviſible Head,

Head, *Chriſt Jeſus*, and under the ſame viſible Head to avoid Schiſm, in the ſame Faith to avoid Hereſy, and in the ſame Sacraments and Sacrifice, and Bonds of Love whereby they partake of each others Merits, and the Prayers of the Church.

Q. *Does not the Communion of Saints reach to* Infidels, Hereticks, Schiſmaticks, *&c.*

A. No more than the Branches are nouriſhed by the Tree, from whence they are cut of; they may pretend a Communion with *Chriſt*, but by not ſubmitting to the Superiors he has appointed, by rejecting the true Faith, by not making uſe of the Sacraments the Communion is broke; all they partake of are Prayers for their Converſion.

The tenth Article of the CREED.

Q. *Which is the tenth Article?*

A. The Forgiveneſs of Sins.

Q. *How do you explain this Matter?*

A. We believe that God has given a Power to his Church, to forgive Sin; for tho 'tis God alone that can forgive Sin, as the *principal* Agent, yet he may employ others as *Inſtruments* to confer Grace, and by Conſequence to forgive Sin.

Q. *Where is this Power expreſs'd in the Holy Scriptures?*

A. Firſt, When original Sin is forgiven by the Sacraments of Baptiſm. *Secondly*, When *Chriſt* ſaid, *whoſe Sins you ſhall forgive, they are forgiven.* St. John xx. 23. Again, when *Chriſt* having cured the Lame and Sick Man of a Palſy, and told him, *his Sins were forgiven him, the* Jews *were ſcandalized, ſaying within themſelves, that only God could forgive Sin, this Man blaſphemes; but our Saviour ſeeing their Thoughts,*

Thoughts, ſaid, which is eaſier to ſay, thy Sins are forgiven thee, or to ſay, riſe up and walk; therefore to let you ſee, ſays he, *that the Son of Man has Power to forgive Sins,* Mat. ix. 2, 3, 4, 5, 6. He ordered the ſick Man to riſe and take up his Bed and walk. He wrought that Miracle, to convince them that ſuch a Power was conferr'd upon him as Man.

Q. *But is not this Power an Uſurpation of the divine Authority? It encourages Perſons to commit Sin, ſeeing that the Prieſt has a Power to abſolve whom he pleaſes; nay farther, why may he not give them leave to commit Sin?*

A. It is rather an Acknowledgement of the divine Power; becauſe an Inſtrument has no Virtue of itſelf, but derives all its Efficacy from the principal Agent; whereof there is a plain Inſtance, in working Miracles where God is honour'd, and his Power illuſtrated by thoſe who cure Diſtempers and raiſe the Dead; by being the Inſtruments he employs for thoſe Purpoſes. As for Prieſts having a Power to forgive whom they pleaſe, or to give Perſons leave to ſin; thoſe are ignorant Surmiſes, and down right Calumnies. The Power of abſolving from Sin, is granted with ſuch Reſtrictions, that no one is capable of receiving any Benefit, but only ſuch as bring proper Diſpoſitions, and are eſteem'd worthy of Abſolution in the Sight of God.

Q. *Pray what are thoſe Diſpoſitions?*

A There are ſeveral. *Firſt*, A Sinner muſt be inwardly, and ſincerely ſorrowful for having offended God. *Secondly*, He muſt make a firm Reſolution not to offend him any more. *Thirdly*, He muſt humbly and ſincerely declare all his mortal or deadly Sins by Confeſſion. *Fourthly*, He muſt promiſe to reſtore the good Name, or Goods of others, he has unjuſtly detain'd. *Fifthly*, He muſt promiſe to avoid the Occaſions of Sinning, *&c.*

Q. *When*

Q. *When these Things are complied with, the Power of absolving seems useless, and the Power is only* declarative, *not* executive.

A. When those Dispositions are accompanied with a perfect Love of God above all Things, and with a Will to confess, the Sin is forgiven before Absolution; but when the Love of God, is only weak and imperfect, Absolution compleats the Work; not unlike to a Blast, which recovers a few Sparks of Fire, which otherwise might disappear and come to nothing. Thus a Sinner who begins to love God, by an humble Acknowledgement, and Confession of his Sins, renders himself capable of receiving a farther Grace, by the Power God has left to his Church.

Q. *Has the Church a Power of absolving from all Sins whatever? This I mention, upon Account of some Expressions in the Scriptures, which seem to insinuate, as if certain Sins could not or would not be forgiven, even by God himself, much less by the Church.*

A. The Scriptures only speak of the greater Difficulty there is, in having some Sins forgiven, more than others: For Instance, *habitual* Sins, *Blasphemy*, impugning the known Truth, *&c.* and where there is a direct Opposing of God's Grace, upon which Forgiveness entirely depends: But even in these Cases, the Scriptures assure us, that God's Mercy cannot be limited, and mentions several Particulars, where such Sins have been forgiven. The only Sin that God can be said to be incapable of forgiving, is *final Impenitence*, whereby a Sinner renders himself incapable, for Want of proper Dispositions; not that there is a Want of either Power, or Will in God, but because Forgiveness in that Case, is inconsistent with his divine Justice, and Nature of the Offence. Now as to the Power of the Church, it is under no Limitations where the Offender brings proper Dispositions, hence the *Novatians* (who affected a Strictness of Discipline, in order to seduce the People, and make them believe, they

they were more holy than others) were condemned for Hereticks, pretending that the Church had not Power, to forgive ſome Sort of Sins.

Q. *Is this all that is meant by the Forgiveneſs of Sins?*

A. No, by the Power of forgiving Sin, we are to underſtand another Power flowing from it, *viz.* a Power of granting Indulgences.

Q. *What is an Indulgence?*

A. This will be ſpecified when we come to explain the Sacrament of Penance.

The eleventh Article of the CREED.

Q. *WHich is the eleventh Article?*

A. The Reſurrection of the Body.

Q. *In what does this Myſtery conſiſt?*

A. We believe that at the Conſummation of the World, all Mankind ſhall have their Souls and Bodies re-united, in order to ſhare equally of their eternal Fate.

Q. *What Neceſſity is there for this Union? And how is it poſſible to reſume the ſame Bodies, which are changed into other Subſtances, eſpecially in Caſe of* Cannibals, *who eat one another, and may be ſuppoſed often to have but one Body, the Subſtance of one being become the Subſtance of ſome other, by Diſgeſtion,* &c.

A. There is no abſolute Neceſſity, only 'tis God's Pleaſure it ſhould be ſo: Tho' there are ſome congruous Reaſons for that Re-union. *Firſt,* Man in the State of Innocence, was deſigned not to die, ſo for the Recovery of that State, the Body and Soul muſt be re-united. *Secondly,* as the Body and Soul concurr'd in good and bad, it is proper they ſhould mutually partake of the Effects, in a future State; beſides,

without that Re-union, Man is not a compleat Being but imperfect.

Q. *Why was this Article inserted in the Creed?*

A. To prevent and guard againſt certain Errors of thoſe Days. *Firſt*, Againſt the *Sadducees*, a Sect among the *Jews*, who denied the Reſurrection and Immortality of Man's Soul. *Secondly*, Againſt *Hymeneus* and *Philetus* (who as St. *Paul* ſays) 2 *Tim.* Chap. ii. ver. 17, 18. Said the Reſurrection was then over, expounding the Doctrine only of a ſpiritual Reſurrection from Sin to Grace.

Q. *Why is the Reſurrection of Man, called in the Creed*, the Reſurrection of the Body?

A. To ſhew us, that (whereas Man doth conſiſt of two Parts, *viz.* Soul and Body) 'tis only the Body, which periſhes by Death, the Soul being immortal and conſequently incapable of Reſurrection, for nothing is revived but that which is firſt dead.

Q. *How do you prove the Immortality of the Soul?*

A. Abſtracting from Faith and divine Revelation; I prove it. *Firſt*, Becauſe the Soul is a ſpiritual Being, and conſequently of a ſuperior Nature to the Body, entirely diſtinct from it, and independant on it; and therefore 'tis not liable to be deſtroyed by that which deſtroys the Body. *Secondly*, As the Soul is a Spirit, it has no *Parts*, no *Extenſion*, and ſo of its own Nature it is *indiviſible*, and *incorruptible*, and by Conſequence *immortal*: For Death conſiſts in a *Diſſolution* or *Separation* of one Part from another, which *Diſſolution* can have no Place in that which has no Parts.

Q. *How do yo prove Man's Soul to be a ſpiritual Subſtance or Being?*

A. Becauſe Man's Soul is endowed with a vaſt Extent of *Thought* and *Knowledge*; with a *Memory* of innumerable Things; with a *free Will*, which nothing controuls; with *Reaſon* and an *Underſtanding*, capable of contemplating the higheſt Truths, and ſuch as are the moſt

moſt abſtract from Matter, even the moſt ſubtle Notions of Metaphyſicks, the firſt Principles of Sciences, the Laws of Argumentation, and infinite Series of Demonſtrations, *&c.* capable of reflecting upon herſelf, and her own Operations, and the Manner how ſhe acts; unconfined by Time or Place as to her Ideas, and not to be ſatisfied in her Deſires, with any thingleſs than the one true and ſovereign Good. Now no *Matter* or *corporeal Subſtance* alone, can be endowed with *Reaſon*, *Underſtanding*, and a *conſcious Life*; it being repugnant to the common Ideas of all Mankind, that meer *Matter* ſhould be conceived *thinking*, *underſtanding* or *reaſonning*: And daily Experience teaches us, that this Principle of Life within us, which we call our Soul, is endowed with a Capacity of reflecting upon itſelf, and its own Faculties, upon the very Power of *Reflection*, and the Act thereof, and the Manner how it *reflects*. Therefore this Principle of Life within us, cannot be material; for it is evident that *Matter* can only act upon that which is material, whereas the Soul of Man conceives and contemplates many Things which are entirely *abſtracted* from *Matter*, and have no Connexion with *Matter*, ſuch as the Ideas of Univerſality, Spirituality, Infinity, Eternity, Truth, Wiſdom, *&c.* all which are entirely abſtracted and diſtinct from Matter. Therefore the Soul of Man muſt be a ſpiritual Being.

Q. *How do you prove the general Reſurrection of the Body?*

A. From many Texts of Scripture. St. *Paul* ſays, *If there be no Reſurrection of the Dead, your Faith is vain.* 1 Cor. xv. ver. 12. 14. *I know*, ſays holy *Job, that my Redeemer lives, and in the latter Day I ſhall riſe again from the Earth—and in my Fleſh I ſhall ſee God—I myſelf and not another.* Chap. xix. ver. 25, 26, 27. *As in* Adam *all die, even ſo in* Chriſt *ſhall all be made alive.* 1 Cor. xv. ver. 22. *This corruptible Body*, ſays St. *Paul, muſt*

put on Incorruption, and this mortal Body muſt put on Immortality. 1 Cor. xv. ver 53. Again, St. *John* in the Apocalypſe, ſpeaking of the Wicked at the general Reſurrection, ſays, *they ſhall ſeek Death and ſhall not find it, they ſhall* eternally *deſire to die, and Death ſhall ever fly from them.* Chap. ix. ver. 6. Beſides the Soul being immortal, and only one Part of the whole Man, it is imperfect without the other; it is not in that State for which it was created; it is therefore in a State of Violence unſuitable to its Nature; and 'tis not likely that a Separation ſo unnatural is intended to laſt for ever; but ſeems more agreeable to human Reaſon to believe there is a certain Time appointed by Almighty God, in which all ſeparated Souls ſhall reſume their Bodies. This Argument our Saviour urged againſt the *Sadducees*, and proved the Reſurrection of Men's Bodies by the Immortality of their Souls. *Matt.* xxii.

Q. *The Manner of the Reſurrection is not very intelligible. Will the ſame Body riſe as to every Part? At what Age or Size? Will the Wicked ariſe as well as the Juſt?*

A. Myſteries of Faith are not within the Reach of Man's Underſtanding; however, 'tis eaſy to conceive that he who made all Things out of nothing, is able to collect the ſcattered Parts of Man's Body, and replace them. As to *Canibals*, being nouriſhed ſo as to claim the ſame Body, 'tis a falſe and whimſical Conceit; they are not nouriſhed entirely by human Fleſh: Beſides, as there is an Increaſe, ſo there is a continual Waſte in human Bodies, ſo that at laſt, every one may recover his own. As to the reſt that regards this Myſtery, the Scriptures ſeem to ſay, that every Body will be perfect, and as it were at Man's Eſtate, no Blemiſh, or Deformity: The Wicked as well as the Juſt, will reſume their Bodies, but not with the ſame Circumſtances; the Bodies of the

the Juſt, will be glorified, free from the Cloggs we now carry about us, and embelliſhed with many rare Qualities.

Q. *Can you give me any Account of the excellent Qualifications, the Bodies of the Juſt will be favour'd with upon their Reſurrection?*

A. The Scriptures tell us firſt in general, that they will be ſo pure, as in a Manner to be ſpiritualized, that is to ſay, free from any Pain or Inconveniences. *Secondly*, clear as Light, that is, tranſparent, every Body having a *Clarity*, proportionable to its Merits. *Thirdly*, *Agility*, that is to ſay, a Capacity of Moving as quick as Thought, from Place to Place, without any Impediment.

The twelfth Article of the CREED.

Q. *WHich is the twelfth Article?*

A. Life Everlaſting.

Q. *What is the capital Point to be believed by this Article?*

A. That there is a future State, wherein both the Juſt and Wicked ſhall remain for Eternity. The Wicked in everlaſting Puniſhment, and the Juſt in everlaſting Pleaſures; by enjoying the Sight of God himſelf. Whereby are condemned all Atheiſtical Principles of thoſe who denied the Soul's future *Being* and *Immortality*, eſpecially the *Epicureans* who plac'd Man's Happineſs in Riches, Honours, Pleaſures, or a pretended Content of Mind.

Q. *This is what I ſuppoſe, you call true Happineſs, or Beatitude. Pray give me a general Deſcription of it?*

A. Beatitude or the final Happineſs of the Juſt, is a State wherein we are freed from all that is Evil, and enjoy all that is Good.

Q. *Why is Beatitude everlasting?*

A. Because otherwise it would not be perfect, since the Fear of loosing it would be a continual Torture to the Mind.

Q. *Can you give me a Description of Happiness in the next Life, as to the Particulars following*, viz. *What is it to see God? Will the corporal Eyes behold him? Did any one ever see God whilst living? What is it the Blessed see in God? Have all the Just an equal Share of Happiness? Will the Just be happy immediately after their Decease, or not till after the general Resurrection?*

A. As to those Particulars, some Points we are to believe as Articles of Faith; in others the Learned are divided, and may be free to judge at Pleasure. God cannot be seen by the corporal Eye, because he is a pure Spirit: Hence the *Anthropomorphites* were condemn'd as Hereticks, for affirming God had a Body essentially belonging to him. The corporal Eye can only see God's visible Effects. Again, no Man living can see God *according to the general Law of Providence*; for tho' the Scriptures sometimes seem to say, that the antient Patriarchs and Prophets saw God; yet 'tis to be understood only of Angels or some visible Thing representing him, not that they saw God in his own Substance. I purposely say, according to the general Law of Providence; for 'tis a disputed Point among Divines, whether *Moses*, St. *Paul*, and St. *Stephen*, were not by a particular Privilege, favoured with the Sight of God, even while they were alive. It is an Article of Faith, that the Soul is not naturally adapted to see God, without some supernatural Assistance, which Divines call the Light of Glory. The contrary Doctrine being condemn'd by the general Council of *Vienna*, against those Hereticks called *Begardi* and *Beguines*, Anno 1311. As to what the Blessed will see in God, the Scriptures affirm, 1 *Jo.* iii. 2. that they will see him as he is in himself, Face

to

to Face. 1 *Cor.* xiii. 12. Which imports, that they will see the divine Nature, and three Persons with his Attributes, and what is essential to the Deity. *Psalm* xxxv. 10. As is defined by the Council of *Florence* against the *Armenians*, *Anno* 1438. 'Tis also a certain Truth, that the Saints will one Way or other, have the Knowledge of several Things, especially such as belong to them, particularly the Prayers that are directed to them, by the Faithful on Earth; it being defined in the Council of *Trent*, that 'tis not a foolish Practice to address ourselves to the Saints by Prayer: And from hence we may infer, that it is a Rashness to affirm that they do not hear or know our Petitions; after all, we must not pretend that we can have a *comprehensive* Knowledge of God. As to the Equality of Happiness, all equally share it, as to the primary Blessing of seeing God; but there is an Inequality in the Manner, according to every ones Deserts, this Distribution is required by the divine Justice which rewards Men proportionably. As to the Time when the Saints shall be admitted to see God, 'tis an Article of Faith, defined in the Council of *Florence*, that with regard to such as have nothing to be purged away, it will happen immediately upon their Decease.

The ten Commandments expounded.

Q. *WHEN, by whom, and upon what Occasion, were the ten Commandments delivered?*

A. They were delivered by Almighty God to the People of *Israel*, through the Hands of *Moses*, soon after they were freed from the Bondage of *Egypt*. The Occasion was, that they might have a more distinct Knowledge of their Duty, by several Particulars being specified.

Q. *Had they no Knowledge of their Duty before?*

A. Yes, but not sufficient for their Direction: Not only the *Jews*, but all other Nations were provided by the Light of Nature, to distinguish between Good and Evil; but the World was become so corrupted, that it was requisite to explain Matters more clearly, and recommend under distinct Heads, the Obligations they lay under, in Regard of God and their Neighbour.

Q. *Do the ten Commandments contain the whole of Man's Duty?*

A. They express only some general Points, yet so, that all particular Duties are reducible to them.

Q. *As how?*

A. This will appear when we come to explain every Commandment in particular: Mean Time, 'tis sufficient to observe in general, that the Worshiping of God, implies all Religious Duties, that immediately regard the supreme Being. Honouring Father and Mother, speaks Obedience to all Sort of Superiors. The Commandments not to kill, steal, commit Adultery, *&c.* extend to all the Duties we owe to our Neighbour.

The first Commandment.

Q. *Which is the first Commandment?*

A. Thou shalt not have strange Gods before me. Thou shalt not make to thyself any graven Thing, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth: Thou shalt not adore nor worship them.

Q. *What is imported by this Commandment?*

A. Some Things are commanded, other Things are forbidden, other Things are not forbidden.

Q. *What is commanded?*

A. Reli-

A. Religion.

Q. *What is Religion?*

A. 'Tis a Worſhip due to God.

Q. *By what Methods do we pay this Duty?*

A. By Honour, by Oblation, Sacrifice, Prayer, Vows and Oaths, alſo by erecting Altars and Churches.

Q. *What do you call honouring, and how is it commonly expreſs'd in our Language?*

A. Honouring, is giving a Teſtimony or Acknowledgement of ſome Excellency or Qualification, and is called Adoration, Worſhip, Reſpect, Reverence, *&c.*

Q. *Which are the Excellencies or Qualifications to be honour'd?*

A. There are ſeveral, ſome are infinite belonging only to God; others are the Perfections of Creatures, whereof ſome are natural, as Wit, Beauty, Strength, and ſuch like Qualifications, either of Body or Mind: Others acquired, as Authority, and all Arts and Sciences; others are ſupernatural, as Grace, Virtue, *&c.*

Q. *Is Honour equally due to all who are Maſters of thoſe Perfections?*

A. No, not equally, but proportionably to the Excellency of the Object.

Q. *How do you explain this Inequality of Honour?*

A. Divine Honour is paid only to God. *Civil* Honour, to Perſons who enjoy natural or acquired Perfections; and a *Religious* Honour betwixt both, to ſupernatural Qualifications. The holy Fathers called *divine* Honour *Latria*, and *Religious* Honour *Dulia*, to which Divines add *Hyperdulia*, an Honour given, on Account of ſome ſingular Excellency, as that given to the *Bleſſed Virgin Mary*, as being the Mother of God.

Q. *I eaſily grant, that* civil *Honour is due on Account of natural and acquired Qualifications: And that Perſons are to be reverenced and reſpected on thoſe Accounts,*

counts, and that the same is due to others who possess supernatural Perfections. But is it not a harsh Expression to say, that Creatures are to be adored, or worship'd, or to stile that Honour religious that is given on that Score?

A. Words are to be taken in the Sense, Custom, or Intention have fixed upon them. I own the Word *Worship* or *Adoration*, in the Language of the Church of *England*, is generally taken for *divine* Honour; tho' the *Latin* and *Greek* Words *(Adoratio προσκύνησις)* are frequently in the Scriptures applied to Creatures; sometimes the Word *Worship* or *Adoration*, signifies Bowing or Respect, in a more general Sense. The *Latin* Word *Cultus* has a much larger Signification, and has been used even by Protestant Divines, to comprehend an inferior Honour. See *Camierus*, *Tom.* ii. L. 18. Chap. i. And *Junius* against *Bellarmin*, related by Bishop *Montague*, in his Appeal, *Page* 255. So that speaking in the Language of the Church of *England*, 'tis the greatest Calumny in the World, to say or suppose, that Catholicks worship any created Being whatever, with the Adoration that belongs to God.

Q. *I should be glad to be informed, in what Manner these Matters may be explained, so as not to deprive God of the Honour which is proper to him alone?*

A. This may be done by distinguishing *Worship* into several Branches, *viz. relative*, *absolute*, *external*, *internal*. *Relative* Honour or Worship, is when a Thing is honour'd, not on its own Account, but for the Thing it represents, as that paid to Images. *Absolute* Honour is, when a Thing is honour'd for some Excellency inherent in the Thing itself, as Learning, Holiness, *&c.* tho' all Honour may be said to be *relative* to God, because all Excellencies are derived from him, and have a Relation to him. *External* Honour or Worship, is paid by visible Tokens, as kneeling, prostrating, bowing, uncovering, *&c.* *Internal*

Ho-

Honour, is an Acknowledgement of some Excellency in a Thing without any outward Tokens.

Q. *Which of these Honours do you call* Religious, *and which* Civil?

A. The Honour we pay to God, Angels, Saints to their Images, Pictures, and Relicks, may be stiled *Religious*. The Honour we pay to Things on Account of civil Qualifications, we call *Civil*. The Reason why the first is called *Religious*, is because they tend towards the good of Religion, either *absolutely* or *relatively*; *absolutely* when they are placed on God, his Angels, and Saints, who are qualified for it by divine and supernatural Perfections inherent in them; or *relatively*, as to Images, Pictures, *&c.* Which tho' they have no supernatural Perfection inherent in them, yet they promote Religion by being a Means of suggesting religious Thoughts.

Q. *Which are the exterior Tokens of Honour, belonging only to God?*

A. Sacrifice, Altars, Churches, Vows and Oaths.

Q. *What is Sacrifice?*

A. 'Tis the Offering of some visible Thing to God, by some real Change in Acknowledgement of God's supreme Dominion over all created Beings. This Action in all Ages and by all Nations, was appropriated only to God, as also were Altars, Churches, Vows, and Oaths.

Q. *The Practice seems to import more, otherwise, why does the Church of* Rome *offer Sacrifice, erect Altars and Churches to Saints? Do we not also make Vows and Promises to Men, and swear by Creatures?*

A. Churches, Altars, *&c.* are only consecrated to God, tho' they are destinguished, by the Names of Saints and Angels, who are also honour'd by those Foundations: But as for Sacrifice, 'tis directed or offer'd only to God. Promises indeed are made to Men, but not Vows; and if we swear by Creatures, such Oaths are either an Express or implicit Invocation of God.

Q. *What*

Q. *What do you say as to the other outward Tokens of Honour*, viz. *Kneeling*, *Bowing*, &c. *especially as to burning Incense?*

A. Such outward Tokens, are indifferent of themselves, to signify supreme or inferior Honour, and depend upon the Intention of the Performer. Heathens made use of these to signify a supreme Honour, to the false Gods: Christians often make use of them, only to signify an inferior, *relative* Honour: Hence to bow to Princes, kneel to Parents, to be uncover'd in Churches, *&c.* are Actions no Ways derogatory to the Honour we pay to God. As for burning Incense, tho' formerly it was a Token of divine, supreme Honour, Custom has imposed another Signification on it; it signifies no more now than to represent the Prayers of the Faithful, mounting up into Heaven.

Q. *What is Prayer, another Duty ordered by the first Commandment?*

A. It is a raising up of our Minds to God, whereby we beg for good Things, and to be free'd from all Evil; or in general, 'tis a Petition directed to another, in order to obtain something returning Thanks for what is obtain'd, and celebrating the Donor's Praises.

Q. *To whom may Prayers be directed?*

A. First, to God the original Author of all Gifts. *Secondly*, to the Saints and Angels, that they may use their Interest with Almighty God for us. *Thirdly*, to the Faithful on Earth, who pray for and desire each others Prayers.

Q. *I thought Prayer had been an Act of Religion directed only to God?*

A. All Prayers are directed to God, either immediately, or by the Mediation of others, and even then they directly implore God, tho' jointly they regard Saints and Angels.

Q. *What Occasion is there for Prayer, seeing that God knows our Wants, without our informing him, and will grant what we want, if he thinks it convenient?*

ent? Again, what Occasion is there to pray to Saints or Angels, since we may, and are ordered to apply ourselves to God himself immediately.

A. Tho' God knows our Wants, he expects we should be sensible of them, and express them, the Subjection we are under requiring that Duty, and that we may return Thanks and glorify his Name. 'Tis true, we are ordered to pray to God immediately, which we do by praying to Saints, the Prayers directed to them, including an express Invocation of God. When we desire the Prayers of the Faithful on Earth, it does not exclude the Duty of praying to God, for as God orders us, to pray for one another, 'tis expresly complying with the Duty of Prayer to God.

Q. *How many Sorts of Prayer are there?*

A. Vocal and *Mental, Publick and Private. Vocal* Prayer is express'd by Words; *Mental* is conceived only in Thoughts, and if it proceeds not to ask any Thing, 'tis call'd Contemplation. Publick Prayer is pronounced by the Ministers of the Church. Private Prayer, by private Persons not deputed for that Office by Character.

Q. *Do we only pray with the Voice and Mind, are there not other Ways of praying?*

A. The Voice is the Means whereby we petition, and give Thanks; but all the Ceremonies accompanying Prayer, are a Part of Prayer, *viz.* Musick, with other solemn Decorations; for these have a Voice and are Instruments of God's Praise, tho' not so as to articulate Words: Hence, Ceremonies have the Force of Prayer when religiously performed.

Q. *What Dispositions are required in Prayer, and what are the Things we are to pray for?*

A. On the Petitioner's Part, there is required *Attention*, because Prayer is both a rational and a Christian Action.

Q. *What is Attention?*

A. 'Tis

A. 'Tis an Application of our Thoughts, to what we are employed about; and is two-fold *external* and *internal*; the first regards the Pronunciation only, the other the Sense of the Words, or some other pious Object in general.

Q. *Can those be said to pray, who make use of a Language they don't understand?*

A. Yes, provided their Mind be always fixed upon God, and good Things. God is praised in any Voice tho' inarticulate, as by Musick, *&c.* 1 Cor. xiv. 2.

Q. *What other Dispositions are there to render Prayer more perfect?*

A. Devotion and *Fervour.* The first is a Promptitude of the Soul, for that Duty; the other is an uncommon Activity, exclusive of Weariness.

Q. *When is the Duty of Prayer to be performed?*

A. The Scripture tells us, we are always to pray; which St. *Augustin* expounds thus: We are not to understand the Words literally, but that those are always a praying who are employed in their respective Duties. *St.* Luke. xviii. 1. et 1 Thess. v. 17.

Q. *Which are the prefix'd Times for Prayer?*

A. Chiefly these, Morning and Evening, publick Days assigned for that Purpose, Time of Trouble, Sickness and Temptation.

Q. *What Things are we to pray for?*

A. Some Things *absolutely*, others *conditionally*, viz. *Absolutely*, we pray for all supernatural Gifts, Graces, the Conversion of Sinners, Infidels, a happy Death, Heaven, *&c. Conditionally*, Health, Peace, fair Weather or Rain, yet all with Submission to the divine Will. As for Riches, Honours, and the Pleasures of Life, they are not the proper Subject of Prayers, because they are commonly prejudicial to the Soul.

Q. *What is a Vow?*

A. 'Tis

A. 'Tis a Promise made to God of performing some good Action.

Q. *Explain it more at large.*

A. The Promise must be, with an Intention to oblige ones self: And the Thing promised, must be *good*, *possible*, and better done than undone.

Q. *What is a Promise?*

A. 'Tis an engaging of ones Faith; and a Breach of it is a lying to the Person, to whom 'tis made.

Q. *Are Vows made to Saints?*

A. No, only to God, Saints are called upon as Witnesses.

Q. *How many Sorts of Vows are there?*

A. Several, the Chief are *absolute*, not expressing, or implying a Condition. A *conditional* Vow is, when a Condition is express'd or implied. An *express* Vow, is when the Thing promised is express'd in Words or Thoughts. A *tacit* Vow, is when the Thing promised is acknowledged to have a Vow annexed; as in the Vows of Priests where Chastity, *&c.* are not express'd but implied. A *simple* Vow, is that which is made without Ceremonies, appointed by the Church. A *solemn* Vow, is that which is made in the Profession of Religious Persons, *&c.*

Q. *In what Cases are Vows lawful and valid, and when are they neither lawful nor valid?*

A. In the first Place, a Purpose or Intention to do a Thing, is no Vow, unless a Person does actually in Words or Thoughts oblige himself. If a Person actually makes a Vow in Words, but declares he has no Intention inwardly to comply with it, or oblige himself, the Church will oblige him to stand to his Vow, and he sins mortally, at least in Matters of Consequence. Vows made by Persons in Sickness, in Danger of Death, or by young Persons, if they have a sufficient Presence of Mind, are obligatory. A Vow to do Things which are unlawful or bad, or Things out of ones Power, or Things that are vain, indifferent

rent and of no Consideration, in order to promote Goodness, is invalid, and 'tis an Offence to make such Vows. Things that are indifferent of themselves, may become Good by Circumstances, in which Cases they may be vowed.

Q. *Why do Vows oblige? When do they oblige? How does the Obligation cease? Are Persons obliged to peform Vows made by others?*

A. Vows are obligatory of their own Nature, because not to keep our Promise with God, is derogatory to his Honour, and we lie to him in Fact. Hence the Scriptures commands us to comply with our Vows, otherwise we offend God. *Num.* xxx. 3. *Prov.* xx. 25. *Isa.* xix. 21.

Q. *Vows destroy Freedom.*

A. Those who vow enjoy Freedom both before and after: They were at Liberty to vow or not vow, and when they had vowed, the Obligation they laid upon themselves, no more destroyed their Freedom, than the Commandments of God destroy Freedom.

Q. *What Occasion is there of Vows to do Good, are we not all obliged to do Good, both by the Law of Nature and God's positive Law?*

A. True, the Law of Nature, and divine Laws oblige us to do Good, but still we may use Means, and impose a Law upon ourselves, in order to be more punctual in observing those Laws, *viz.* by submitting to Pains and Forfeitures, if we disobey God: Again, the Law of Nature, and Law of God, tho' they command Good in general, and several Species of doing Good, yet they do not particularize Matters, as to Time, Place, Persons, or how they are to be complied with. For Instance, the Law of God commands Obedience, Charity, *&c.* but it does not specify every particular Person whom we are to obey, or to whom we are to bestow Charity, or when, or how: These we may impose upon ourselves by Vows. I am not obliged to give such a Sum, or to such a Person,

Person, or at such a Time, unless I oblige myself by Vow.

Q. *What do you say as to the Time, when a Vow is to be fulfill'd?*

A. The Rule is given in the 23d Chapter of *Deuteronomy*, ver. 21. *When thou hast vowed a Vow to our Lord thy God, thou shalt not delay to pay it: Because our Lord thy God will require it, and if thou delay, it shall be reputed to thee as a Sin.* Hence a Vow of immediately doing a Thing, is to be done the first Opportunity: If no Time is mentioned, 'tis not to be deferr'd too long, lest a Person become incapable.

Q. *Is an Heir obliged to perform the Vow of his Parent?*

A. A Distinction is to be observed, between personal and real Vows. For Instance, an Heir is not obliged to visit *Rome* or *Jerusalem*, because his Father made such a Vow: But if his Father made a Vow to bestow an Alms, he is obliged to perform it, if he tied himself to it by Promise and Consent, or if that Incumbrance is express'd in the Settlement, because 'tis a Debt of Charity and Justice.

Q. *How does the Obligation of performing a Vow cease?*

A. There are three Ways to make a Vow, not to be any longer binding, *viz. Irritation*, *Commutation*, and *Dispensation*. By the *first*, the Vow is declared never to be binding. By the *second*, 'tis changed into another Vow of equal or greater Good. In the *third*, the Obligation is destroyed upon a just Account: But in all these Cases, Superiors are to be consulted and followed. Again, the Obligation of a Vow ceases, when the Matter becomes impossible. *Secondly*, When it cannot be performed without Danger of Death, or some great Detriment to the Body, or temporal Loss, in which Cases a Dispensation is to be obtained. *Thirdly*, When the fulfilling the Vow

becomes unlawful; for Instance, in subsequent Marriage, after a simple Vow of Chastity, especially if the other Party insist upon it. *Fourthly*, When the Matter becomes indifferent. *Fifthly*, When it hinders a greater Good. *Sixthly*, When Superiors have a just Reason to grant a Dispensation.

Q. *What is a Vow of* Religion, *and at what Age are Persons capable of making it?*

A. 'Tis a Vow of Poverty, Chastity, and Obedience; and is either *Simple* or *Solemn*. A *simple* Vow of *Religion* may be made by Men at fourteen, by Women at twelve, and if before, 'tis in the Power of Parents, to render it void, because they are then under Tutelage. A *solemn* Vow of *Religion* cannot be made, either by Man or Woman, before they have compleated the sixteenth Year of their Age. Hence the Council of *Trent* has declared, all such Vows null, which are made before that Age.

Q. *What is a Vow of Poverty?*

A. 'Tis a voluntary Renunciation of Property, in all worldly Goods confirmed by Vow.

Q. *What Grounds have you for this Practice?*

A. Very sufficient Grounds; because worldly Goods withdraw us from God's Service. Hence tho' we happen to possess them, we are not to set our Hearts upon them, but enjoy them with Indifferency, and make use of them, as St. *Paul* says, as if we did not not make use of them. 1 *Cor.* vii. 31. Hence our Blessed Saviour advises those that would serve him perfectly, to give all they have to the Poor. *Matt.* xix. 21. Conformably to this Advice, Vows are made to renounce Property, and be content with the Use of Necessaries only,

Q. *What is a Vow of Chastity?*

A. 'Tis a Promise made to God, of intirely renouncing the Pleasures and Allurements of the Flesh, and whereby a Person obliges himself never to marry.

Q. *What*

Q. *What Motives can Persons have, to lay such an Obligation on themselves?*

A. Several, very much conducing to the Good of Religion, especially for such as are designed for spiritual Offices: For the Goods of this Life, the Pleasures of the Flesh, and the Care of providing for Children, occasion a continual Dissipation, and call Men off from attending to their Functions, as St. *Paul* observes, and therefore in the same Chapter, he advises such Persons to live single. 1 *Cor.* vii. ver. 32, 33. et ver. 8.

Q. *Is it not unlawful to vow, what is not in our Power; now Chastity is entirely a Gift of God not in our Power?*

A. I own Chastity is a Gift of God, so are all other supernatural Gifts; but yet God bestows Grace sufficient to obtain them; so they cannot be said to be Things out of our Power.

Q. *Which are the Means provided by God, to obtain his supernatural Gifts?*

A. The Sacraments, Prayer, corporal Mortifications, *&c.* By which Means we obtain Grace, and overcome vicious Habits, and the natural Inclination we have to sin. The Sacraments are continual Channels of Grace; by Prayer we may hope to obtain whatsoever we ask for; by mortifying the Flesh, we are disposed for Chastity, Sobriety, *&c.*

Q. *I own these are the usual Means God has left in his Church, to avoid several Sins, but as for Chastity, Marriage is the proper Remedy appointed by God, and a Vow not to marry, rejects this Remedy; no Man ought to place himself in a State, where he is incapable of making use of that Remedy.*

A. 'Tis true, Marriage is one Remedy to preserve Chastity, and therefore all Persons are at Liberty to make use of it, unless they oblige themselves by Vow to make use of other Remedies, which are also assign-

ed for that Purpose, and are sufficient when rightly applied.

Q. *It appears that Marriage is the only Remedy to preserve Chastity, and by Consequence, a Vow to the contrary is unlawful.*

A. If Marriage were the only Remedy, all would be in a State of Damnation, unless they married: Besides 'tis found by Experience, that Marriage is not always an effectual Remedy, seeing that thousands are found to sin against Chastity, notwithstanding a married Life. As on the other hand Multitudes live chastly tho' unmarried; which is a Proof, that other Remedies are sufficient, and by Consequence a Vow of Chastity, does not put it out of a Person's Power of living chastly.

Q. *Marriage is what God commands, therefore the forbidding Priests and Religious to marry, is a wicked Doctrine.*

A. Is the obliging Men to keep their Vows, which they freely made a wicked Doctrine? If so, how will you excuse either *Solomon*, *David*, *Moses* or St. *Paul*; who teach us to pay that which we have vowed. *It is better*, says *Solomon*, *that thou shouldst not vow, than that thou shouldst vow and not pay it.* Eccl. v. 4, 5. *Vow and pay it*, says holy *David*, *unto the Lord your God.* Ps. lxxvi. 11. *When thou hast vowed a Vow unto the Lord thy God*, says *Moses*, *thou shalt not delay to pay it.* Duet. xxiii. 21. St. *Paul* says, *that Widows, who marry after they have vowed Continency, have Damnation, because they have made void their first Faith.* 1 Tim. v. 12. But because the Reformation, was built upon many thousands of broken Vows, it must therefore be a wicked Doctrine in the Church to forbid so horrible a Sacrilege.

Q. *St.* Paul *says*, If they cannot contain let them marry. *And in another Place*, the Spirit and the Flesh are contrary one to the other, so that you cannot

not do the Things you would. *Again St.* Paul *says*, that Marriage is honourable in all.

A. The two first mentioned Texts, are a meer Corruption in the Protestant Bible, which wants a Reformation much more than the Catholick Church ever did. St. *Paul* here speaking of Persons who lie not under the Restraint of a Vow, says thus (according to the *Greek* Text) *if they do not contain, let them marry.* 1 Cor. vii. 9. And again, *The Spirit and the Flesh are contrary one to the other, so that you do not do the Things that you would.* Gal. v. 17. For which the Protestant Bible put, *If they cannot contain*, &c.—*so that you cannot do the Things that you would.* The Reason of this gross and scandalous Corruption is to make it patronize the Lewdness and Intemperance of the first Ecclesiastical Reformers. As to the Words of St. *Paul*, where he says, *that Marriage is honourable in all.* Heb. xiii. 4. We must not imagine from hence, that it is honourable among all Sorts of Men, as you seem to insinuate; for if so, the Marriage of a Brother and a Sister would be honourable, and that of those who vowed Continence, to whom the same Apostle says, 'tis *damnable.* 1 Tim. v. So that the Meaning of the Apostle is, that Marriage is honourable in all Things, that is, in all its Parts, and Circumstances, *&c.*

Q. *What is a Vow of Obedience?*

A. First, We are to consider, what Obedience is, which is a Virtue, whereby we comply with the Will of a Superior: For as in natural and artificial Things, Inferiors are moved by Superiors, so in human Actions the same is to be observed, as both the Law of Nature and the Law of God do expresly require, to preserve Unity in a Community.

Q. *What if a Superior commands any Thing against God's Law, or Things which no ways conduce to God's Honour, but only to try Obedience?*

A. In the first Case, he must not obey, unless the Case be doubtful. If the Thing commanded tends towards preserving the Rules of the Order, he is to obey. If the Thing be manifestly indifferent, and no ways conducing to Virtue, as to lift up a Stone or the like; 'tis the Perfection of Obedience to comply, but not required by his Vow.

Q. *What Things are forbidden by the first Commandment?*

A. All superstitious Practices.

Q. *What is Superstition?*

A. 'Tis a false Worship of God, either by paying supreme Honour to any Thing, but the true God, or by honouring the true God, after an undue Manner.

Q. *Pray give me Examples of both Kinds?*

A. Of the first Kind is Idolatry, which pays divine Honour to Creatures.

Q. *In what Manner may Persons commit Idolatry?*

A. First, When they regard Idols as Gods. *Secondly*, When they worship a false God, represented by an Idol.

Q. *Is it not Superstition, and Idolatry to worship the true God, as he is represented by Pictures, and Images?*

A. By no Means. The whole Substance of Worship centers in the true God; for what Respect is paid to the Representation, is only relative.

Q. *But the* Jews *were condemned by Almighty God, for worshipping the true God by Representations.*

A. This is a false Gloss put upon their Practice. The *Jews* were condemned on several Accounts: *First*, For esteeming the Images themselves, to be Gods. *Secondly*, Because they mingled the Adoration of Idols with that of the true God, pretending thereby to adore him.

Q. *In what Manner is Superstition committed, by paying Worship to the true God, in an undue Manner?*

A. In

A. In general, whenever Religious Ceremonies are made uſe of, which either have a falſe Signification, or are deſigned to produce Effects, which cannot be aſcribed to God, or to any natural or artificial Cauſe.

Q. *What Inſtances are there of this Kind?*

A. There are ſeveral Kinds of ſuperſtitious Practices. The chief whereof are *Divination*, or foretelling what is to happen, or diſcovering Secrets without proper Means, which not being made uſe of, the Devil either *tacitly* or *expreſly* muſt interfere in the Matter.

Q. *Give me an Account of the moſt vulgar Superſtitions of ignorant People?*

A. To believe Dreams, to judge from the Motion of the Planets and Stars, which may ſerve to pronounce on natural Effects, but not on the Effects of Man's Free Will. To foretell a Perſon's Fortune, by the Lines of his Hand; to imagine ſome Days are more lucky than others; to pretend to cure Diſtempers, by applying Things which have no Virtue, capable of effecting the Cure, *&c.*

Q. *How do you excuſe the Sacraments from Superſtition, ſeeing that the Elements, neither by Art or Nature, are capable of producing the Effects attributed to them?*

A. Becauſe they have that Virtue by divine Inſtitution.

Q. *What elſe is forbidden by the firſt Commandment?*

A. Sacrilege, Perjury, and Blaſphemy.

Q. *What is Sacrilege?*

A. 'Tis abuſing Things, which are conſecrated to the Service of God, and Religion; and it regards Perſons, Things, and Places, *viz.* Prieſts, Ornaments, Images and Churches.

Q. *What is Perjury?*

A. 'Tis a falſe Oath, when a Perſon ſwears what is not true, or to do what he does not perform, or even intend.

Q. *What is Blasphemy?*

A. 'Tis injurious Language against God, his Saints or holy Things,

Q. *What Things are not forbidden by the first Commandment?*

A. 'Tis not forbidden to make Pictures, or Images of God, Saints and Angels, nor to place them in Churches, or give them due Respect. 'Tis not forbidden to preserve Relicks of holy Persons, and shew them due Respects. 'Tis not forbidden to honour and desire the Saints to pray for us. 'Tis not forbidden to bless Bread, Water, Candles, or any other Creature appropriated to religious Uses.

Q. *Does not the Commandment expressly forbid making the Likeness of any Thing in Heaven, or in Earth? And tho' it were lawful to make Images, they are not to be honoured in a religious Way, but only used in an historical Way?*

A. It does not *absolutely* forbid Images, only *conditionally*, so as not to worship them, nor adore them as Gods. Nay, God himself commanded *Moses, to make two Cherubims of beaten Gold, and place them at the two Ends of the Mercy Seat over the Ark of the Covenant in the very Sanctuary.* Exod. xxv. *He also commanded a Serpent of Brass to be made, for the Healing of those who were bit by the fiery Serpents:* Which Serpent, according to St. *John* was an Emblem of *Christ.* Jo. iii. 14. Besides, if all Images or Likenesses were forbid by this Commandment, we should be obliged to fling down our Sign-Posts and deface the King's Coin. And because a Person by his Image is capable of Respect or Disrespect, an historical Use of them is not sufficient.

Q. *How do you prove that there is a* relative *Honour due to the Images or Pictures of* Christ *and his Saints?*

A. From the Dictates of common Sense, and Reason; as well as of Piety and Religion, which teach

us

us to expreſs our Love and eſteem for Perſons whom we honour, by ſetting a Value upon all Things that belong to them, or have any Relation to them: Thus a loyal Subject, a dutiful Child, a loving Friend, value the Pictures of their King, Father or Friend; and thoſe who make no Scruple of abuſing the Pictures, or Images of *Chriſt* and his Saints, would ſeverely puniſh the Man that ſhould abuſe the Picture or Image of his King. Beſides, a *relative* Honour is allowed of and even practiſed by Proteſtants themſelves. 'Tis allowed of by Biſhop *Montague* *, a learned Proteſtant Divine, who grants that there is a Reverence, or Veneration; an Honour or Reſpect, due to the Images or Pictures of *Chriſt* and his Saints. 'Tis practiſed by them, in the Honour they give to their Churches, to the Altar, to the Bible, to the Symbols of Bread and Wine in the Sacrament, to the Name of *Jeſus*, which is an Image or Remembrance of our Bleſſed Saviour to the Ear, as a Picture or Crucifix is to the Eye. Such alſo was the Honour which the *Jews* gave to the Ark, and Cherubims; ſuch was the Honour which *Moſes* and *Joſhua* gave to the Land on which they ſtood, *as being holy Ground.* Exod. iii. 5. Joſh. v. 15. And ſuch is the Honour which Catholicks give to the Images or Pictures, before which they kneel or pray; ſo that they do not give *Divine* Honour to them †, no nor even to the higheſt Angel or Saint, much leſs to Images or Pictures, as ſome maliciouſly ſlander them with, and call them *Idolators* upon that Account; but I would have our Adverſaries conſider, that Miſrepreſentation, Slander, and Calumny, is as much forbid by the Commandments as *Idolatry*.

Q. *What Grounds have you for paying a Veneration to the Relicks of Saints?*

* Part 2. Originum. § 145. et in Epiſtomio. P. 318.
† Con. Trid. Seſſ. xxv.

A. Be-

A. Besides the antient Tradition and Practice of the first and purest Ages, attested by the best Monuments of Antiquity; we are warranted so to do, by many illustrious Miracles done at the Tombs, and by the Relicks of the Saints, which God who is Truth, and Sanctity itself would never have effected, if this Honour paid to the precious Remains of his Servants, was not agreeable to him.*

Q. *I own there is no harm in preserving Relicks, but we are not to use them superstitiously, ascribe Miracles to them, and impose upon the World false Relicks?*

A. The Church is free from Superstition, in the Use of Relicks: They are preserved in Memory of the Saints, and to proclaim God's Glory. And Miracles, being wrought in all Ages by them, makes the Practice more authentick. As for false Miracles and false Relicks, all the Care imaginable is taken to discountenance such Abuses.

Q. *You believe then, that great Miracles have been done by Relicks?*

A. A Man must have a good Share of Confidence that can deny it; 'tis what the Devil could never do. And I think at present no learned Protestant doubts of it: I refer you particularly to Dr. *Cave*, and to the Translators of Monsieur *du Pin*†, whose Words are these, "It pleased God for the Testimony of his Doctrine, and Truth; to work "great Miracles by the dead Bodies of his Saints, in "Witness that they had been his Messengers and "Instruments of his Will."

Q. *Have you any Instances in Scripture, of Miracles done by Relicks?*

A. Yes, we read of a *dead Man raised to Life by the Bones of the Prophet* Elisha 2 *Kings* xiii. 21. And,

* *See* St. *Aug. L.* 22. de Civ. Dei. Cap. viii. et St. *Ambr.* Epist. 85. et Serm. 95. † Cent. 8. *Page* 120.

that

that the Handkerchiefs, and Aprons which had but touched the Body of St. Paul, *cast out Devils, and cured all Diseases.* Acts xix. 12.

Q. *Then as to praying to Saints, God only is the Author of all spiritual Blessings, and by Consequence the only Object of Prayer.* Christ *is our only Mediator. The Saints neither know our Necessities, nor can hear our Prayers. God commands us to apply ourselves immediately to him. We have no Precept or Example in Scripture, to apply ourselves to Saints.*

A. These Difficulties are easily removed when the following Points are considered. *First,* That God by his divine Providence, has appointed certain Means whereby Men are to obtain their Ends, both *temporal* and *spiritual.* Marriage to propagate their Species; Plowing and Sowing, to procure Bread and preserve Life. For *spiritual* Ends, he has prescribed Instruction in Religion, Prayer, Fasting, Alms, frequenting the Sacraments, and all moral Duties, in order to practice Virtue, and become happy hereafter. Among other spiritual Practices, he prescribes that of praying for one another; and if this be useful while living, why is it not after Death, when Saints are more capable of being serviceable by their Prayers.

Q. *Before we proceed any farther, pray tell me what you mean by praying to Saints?*

A. We mean no more, than desiring them to pray to God for us. So that we do not pray or address ourselves to them, as the Authors, and Givers of Grace and Glory; because in this Sense we hold it our Duty to pray to God alone.

Q. *Why are not these Prayers of Saints, an Usurpation of God's Authority, who is, the Author of all spiritual Blessings?*

A. For several Reasons. *First,* Because we desire no more of the Saints, than that they would pray for us, and with us to our common Lord, by the Merits of him, who is both our and their Mediator, that

is,

is, *Jesus Christ* our Saviour; and surely no one will say that Prayer for one another, is derogatory to God's Authority, while we are upon Earth. *Secondly*, We acknowledge God at the same Time, to be the Origin of all Blessings. *Thirdly*, Saints are apply'd to, only as Court Favourites, whose Interest is prevailing with a Prince, and does not lessen his Authority. *Fourthly*, Prayers to Saints illustrate and extend God's Authority, because they are an Instance of his Esteem for virtuous Persons, whose Petition he grants on their Account.

Q. *How do you prove that it is good and profitable to pray to the Saints; and that it is an antient Custom so to do?*

A. Because it is good and profitable to desire the Prayers of God's Servants here upon Earth: As St. *Paul* often does in his Epistles. *Heb.* xiii. 18. *Brethren pray for us.* 1 *Thess.* v. 25. And St. *James* says, *the Prayer of a righteous Man avails much. James* v. 16. *Moses* by his Prayers obtained Mercy for the Children of *Israel. Exod.* xxxii. 11, et 14. *Samuel* by his Prayers defeated the *Philistines.* 1 *Sam.* vii. 8, 9, 10. And God himself commanded *Eliphaz*, and his two Friends to go to *Job*, that *Job* should pray for them, promising to accept of his Prayers. *Job* iv. 8. Now if it be acceptable to God, and good and profitable to ourselves, to seek the Prayers of God's Servants here on Earth; how much more of the Saints and Angels in Heaven? It has been always the constant Custom, and Practice of the Church, in all Ages, to desire the Prayers, or Intercession of the Saints: This is acknowledged by Mr. *Thorndike*, a learned and Protestant Author. "It is confessed, says he, that the Lights, both of the "*Greek* and *Latin* Church, St. *Basil*, St. *Gregory* "*Nazianzen*, St. *Gregory Nyssen*, St. *Ambrose*, St. "*Jerom*, St. *Augustin*, St. *Chrysostom*, St. *Cyril* of "*Jerusalem*, and St. *Cyril* of *Alexandria*, *Theodoret*, "St. *Fulgentius*, St *Gregory the Great*, St. *Leo*,

"more

" more, or rather all after that Time, have ſpoken " to the Saints, and deſired their Aſſiſtance or " Prayers*."

Q. *But is not this Practice of deſiring the Prayers or Interceſſion of the Saints and Angels ſuperfluous, and derogatory to our Saviour* Chriſt, *ſince* Chriſt *is our only Mediator ?*

A. No, by no Means, no more than to deſire the Prayers of our Brethren here below. *Chriſt* is the only Mediator of *Redemption*, but this does not exclude others, from being Mediators of *Interceſſion:* And this Diſtinction is to be obſerved in the Prayers for one another on Earth. In this Senſe *Moſes* is call'd the Mediator between God and the *Iſraelites.* However thoſe of the Church of *England*, have no Reaſon to cry out, and exclaim againſt us, for deſiring the Prayers and Interceſſion of the Saints and Angels; ſince they themſelves, according to their own Language, worſhip the Angels: We it's true deſire their Prayers, but they their *Succour*, and *Defence*; as may be ſeen in their Common-Prayer-Book, in the Collect for *Michaelmas* Day, the 29th of *September.*

Q. *How can Saints and Angels hear our Prayers at ſuch a Diſtance? Has God any Occaſion to be informed by them of our Wants ?*

A. Diſtance of Place is no Obſtruction, becauſe they hear not by Ears but by Underſtanding. The Manner wherof is not conceivable, no more is the Nature of any ſpiritual Subſtance. Again by ſeeing God, they ſee all Things which belong to compleat their Happineſs, and it is a Part of their Happineſs to know the State of thoſe for whom they are concern'd; and were they not concern'd in Prayers directed to them, their Condition in this, would be worſe than when alive; becauſe they would not be able to aſſiſt their Friends when in Diſtreſs. Do not the Angels rejoice at the Converſion of a Sinner; St. *Luke* ſays they do. *Luke* xv. 10. If then they know our Repentance,

* In *Epil.* Par. iii. P. 358.

and

and rejoice at it, have we not Reason to believe they know our Petitions too. Do not the Devils, by the Light of Nature alone, know our Actions, and accuse us of our Sins. *Rev.* xii. 10. Again, the Saints know we are in want of Assistance, in general at least, and being sensible of it, may pray for us in general, as we on Earth pray for one another at a Distance, tho' ignorant of each others Necessities in particular. *Lastly*, There is no Occasion that God should be inform'd, either by the Living, or Saints dead, but the Nature of Prayer requires, that we should mention what we want.

Q. *We are order'd to pray to God himself immediately.*

A. Why then do we make use of Prryers, for one another living? Again, all Prayers to Saints are directed also immediately to God, *viz. through our Lord* Jesus Christ. Besides, the Order of Divine Providence requires, that we should make Use of the Means, he has assign'd to obtain our Ends, both in a *Natural*, and *Spiritual* Way; the Husbandman applies himself immediately to God by sowing, and the faithful by Prayer.

Q. *There is no Precept or Example in the Scriptures of praying to Saints and Angels?*

A. While we are advised to pray for one another, and commanded too, it implies both a Precept and Example. The Creed supposes as much by the Communion of Saints. The Instance of *Dives* and *Lazarus* imports, there was a Communication between the Living and the Dead. Are not the Prayers of *Abraham*, *Isaac*, *Jacob*, *Moses*, *&c.* mentioned in the Scriptures, and their Names invoked after their Decease? Do not the 24 Elders offer to God, the Prayers of the faithful. Did not *Jacob*, when he gave his Blessing to the Sons of *Joseph*, desire also the Angel to bless them; *Gen.* xlviii. 16. saying, *the Angel that delivered me from all Evils, bless these Children.* Besides,

ſides, what Occaſion is there of a Precept, for a voluntary Practice. There are many Practices, and even Precepts whereof there are no Mention in the Scriptures, as obſerving *Sundays*, *Infant*'s *Baptiſm*, &c.

The ſecond Commandment.

Q. *Which is the ſecond Commandment?*

A. Thou ſhalt not take the Name of the Lord thy God in vain.

Q. *What is forbidden by this Commandment?*

A. 'Tis forbidden, to mention the Name of God in common Converſation, or upon any frivolous Occaſion; alſo Curſing, Swearing, or common Oaths and Perjury.

Q. *What is an Oath?*

A. 'Tis calling upon God to witneſs.

Q. *How many Sorts of Oaths are there?*

A. Several, *viz. Aſſertory*, *Promiſſory*, *Execratory*, *Solemn*, *Simple*, *Explicit*, *Implicit*, an Oath *by God*, or *by Creatures*. An *aſſertory* Oath, is calling God to witneſs a Thing either is or is not. A *promiſſory* Oath, is to call God to witneſs, that a Perſon purpoſes either to do, or not to do a Thing. An *execratory* Oath, is to call God to witneſs, that a Perſon wiſhes ſome Evil to himſelf or others, and 'tis called a Curſe. A *ſolemn* Oath, is before a Court of Judicature. A *ſimple* Oath, is in private Converſation. An *explicit* Oath, is expreſs'd by Words. An *implicit* Oath, is ſignified by Signs, as holding up the Hands, kiſſing the Goſpel, *&c.* An Oath *by God*, is expreſs'd by invoking God or ſome of his divine Attributes. An Oath *by Creatures*, is when they are called

called upon, as depending upon God's Power and Influence.

Q. *Are Oaths lawful?*

A. Yes, when duly perform'd; becauſe they are an act of Religion, publiſhing God's Omniſcience, and Veracity, when we call upon him as a Witneſs.

Q. *What Conditions are requiſite to make an Oath lawful?*

A. Chiefly theſe three; mention'd in the Scripture. *Jer.* iv. 2. *Truth*, *Judgement*, or Diſcretion and *Juſtice*: That is to ſay, what we ſwear, is to be true; *Secondly*, 'Tis to be upon rational Inducements; and *Thirdly*, what we ſwear, muſt not be to do Evil, or indifferent Things. Without the *firſt* Condition, 'tis Perjury; without the *ſecond* 'tis taking God's Name in vain; and there is Danger of Perjury and Scandal, as Swearing in common Converſation; without the *third*, 'tis an Addition to the Evil we threaten, and accompanied with many bad Circumſtances.

Q. *What is the juſt Cauſe of an Oath?*

A. God's Honour, our own, our Neighbour's lawful Good or Defence.

Q. *Does not the Goſpel forbid Swearing on any Account whatever, ſince it ſays*, ſwear not at all. *Mat.* v. 34.

A. The Goſpel only forbids Oaths, where the neceſſary Conditions are wanting. Again, *Chriſt* only forbids cuſtomary Swearing, which was frequent among the *Jews*. *Thirdly*, He forbids them to ſwear Things that are unlawful of themſelves: For it appears by *Herod* and others, that they thought themſelves obliged to fulfill unlawful Oaths.

Q. *What uſe can Oaths be of, tho' lawful? A juſt Man will do his Duty without an Oath, and a wicked Man it cannot bind.*

A. St. *Paul* ſays, Oaths are uſed to confirm Truth: *Heb.* vi. 16. And they are as a Support for corrupted Nature; and in Practice are beneficial to the Publick:

lick: For tho' wicked Men regard not their Oath, yet their Honour is engaged by it, and they are kept to their Duty by temporal Punishment, which they are liable to by the Breach of their Oaths.

Q. *In what State are they, who swear often without regard to Truth, or Falshood, swearing without Necessity, or for trivial Matters?*

A. In a very dangerous State, *for our Lord will not hold him guiltless, that shall take his Name in vain.* Exod. xx. 7. *Swear not, neither by Heaven,* &c. *that you fall not under Judgment.* James v. 12. *A Man that swears much, shall be filled with Iniquity, and a Plague shall not depart from his House.* Eccl. xxiii. 12. And no Wonder, seeing such live in a daily Profanation of God's holy Name, in the Violation of God's Commandments, and the Contempt of *Jesus Christ*, and his Gospel, consequently in the Way of Perdition.

Q. *What should they do, who would quit this ill Custom of Swearing?*

A. They must for the Love of God, watch carefully over their Senses, curb their Passions, fly all Occasions of Anger, Cholor, Company, Drinking, or whatever they find occasions them to swear; resolving rather to die than swear deliberately; obliging themselves to some Prayers, Alms, or Penal Works, every Time they swear, desiring others to mind them thereof; seriously considering, that, *if of every idle Word that Men shall speak, they shall render an Account in the Day of Judgment.* Mat. xii. 36. What Account have they to give for profaning the holy Name of God, by Swearing, Cursing, Blaspheming, *&c.*

Q. *What are we commanded to do by this Commandment?*

A. As in the former, we are commanded to honour God with our Hearts; so in this we are commanded to honour him with our Tongues; as by Prayer, edifying Discourse, and the like.

The third Commandment.

Q. *WHAT is the third Commandment?*

A. Remember thou keep holy the Sabbath-*Day.*

Q. *When was this Day firſt appointed to be kept holy?*

A. God ſanctified it and ordered it ſhould be a Day of Reſt on the ſeventh Day after the Creation, and that Men might give Thanks for the Benefit of the Creation. Gen. ii. 2. And 'tis highly probable, the true Believers in the Law of Nature, obſerved it as a Day of Reſt and Devotion.

Q. *How came it to be altered to* Sunday, *the firſt Day of the Week, which is the firſt Day after the* Sabbath?

A. Becauſe it was only a ceremonial Law, obliging the *Jews*, as to the ſeventh Day, tho' it was a moral Precept in the Main, obliging all Perſons to return Thanks to God, for the Creation and all other Bleſſings. Now the Day was altered by the Apoſtles, in Commemoration of our Bleſſed Saviour's Reſurrection, and the Deſcent of the Holy Ghoſt; which happened the firſt Day after the *Sabbath.*

Q. *What Things are forbidden on that Day?*

A. As the Day was ordered to be kept holy by the Authority of the Church, ſo the Church has commanded all Perſons to abſtain from ſervile Works, Trafick and Courts of Judicature.

Q. *What Things are ſtrictly commanded by this Commandment?*

A. As the two former Commandments contain our Duty in Heart, and Words; ſo by this we are commanded to ſanctify the *Sabbath* or *Lord*'s-Day to Almighty God by actual Service. *Exod.* xx. *Jer.* xvii.

27. In giving him that publick Worſhip which the Church preſcribes, *viz.* To hear Maſs, and ſpend the Day in Prayer, in hearing Inſtructions, reading good Books, examining and deteſting what we have done amiſs, and the like: And therefore thoſe who ſpend this Day in Idleneſs, Sports, Vanity, idle Viſits, Drinking, Gaming, and the like, do not comply fully with the End of this Commandment, nor with the Churches Deſire concerning it.

Q. *When is it that Perſons may be diſpenſed with, to work upon* Sundays?

A. Only in Caſes of abſolute Neceſſity, or when the Work is very inconſiderable.

Q. *When may Perſons be excuſed from being preſent at Maſs?*

A. In Caſe of Sickneſs, neceſſary Buſineſs, or Want of Opportunity, ſo that they are at too great a Diſtance.

Q. *Let me hear ſome particular Caſes, where Perſons may be excuſed or are inexcuſable in labouring and omitting to hear Maſs on* Sundays.

A. Servile Works are ſuch as are uſually perform'd by Servants only, as digging, ploughing, mechanical Works; but not writing, ſtudying, *&c.* Apothecaries are excuſed in making up Medicines, and Cooks in preparing Victuals by Neceſſity: So Cattle may be fed, or any great Loſs hindred, by labouring on that Day; as the Loſs by Fire or Water: So Glaſs-makers and Labourers in Forges, may attend their Fires; yet Maſs, and the reſt, is to be attended to. Servants ſweeping Rooms, *&c.* are excuſed, but not waſhing without abſolute Neceſſity. A frequent Cuſtom of ſhaving on *Sundays*, is not permitted. Journeys ought not to be performed unleſs in Neceſſity; but in theſe and all other Caſes, Maſs is always to be heard.

The fourth Commandment.

Q. *WHAT is the fourth Commandment?*

A. Honour thy Father and thy Mother.

Q. *What is the general Senſe of this Commandment?*

A. By Father and Mother, are to be underſtood, all Superiors whatever.

Q. *Why are all Superiors to be honoured and obeyed?*

A. Chiefly becauſe they are God's Repreſentatives; and again, becauſe they preſerve Peace, and Unity in every Community; *laſtly*, becauſe they are Authors of many Favours to Inferiors.

Q. *Name the Perſons diſtinctly, who are concern'd in this Precept?*

A. Subjects in Regard of Princes, and all ſubordinate civil Magiſtrates. All the Faithful, in Regard of the Pope, Biſhops, and Prieſts. Children, in Regard of Parents, Servants, in Regard of Maſters; young Perſons, in Regard of their Seniors.

Q. *What are the Obligations of Children, in Regard of their Parents?*

A. Reſpect, both in Words and Actions, Obedience, Love and Aſſiſtance, when they are in Neceſſity; and in Conſequence of this, they are not to enter into a married State, or any other Station, without conſulting and expecting their Approbation, unleſs they are unreaſonable. *Deut.* xxvii. 16. *Col.* iii. 20. They are alſo to pay their Parents Debts, as far as Juſtice and Charity obliges them, and if their Parents have wronged any Perſon, either in Money or Land, Children are to reſtore it, in Caſe they are in Poſſeſſion of it. *Acts* v. 29. However, if Parents lay any unjuſt Commands, or hinder their Children from becoming

coming Religious, when they are come to the Years of Diſcretion, they are not to be obeyed.

Q. *What are the Puniſhments and Bleſſings relating to this Precept?*

A. Obedient Children are bleſs'd with a long Life, and temporal Felicity: Diſobedient Children with temporal Miſeries and a ſhort Life.

Q. *Is a ſhort Life, always a Puniſhment?*

A. No, 'tis ſometimes a Bleſſing, as the wiſe Man ſays, in the Book of *Wiſdom*, *He was taken away leſt Malice ſhould change his Heart, and leſt any Evil might deceive his Soul.* Chap. iv. ver. 11.

Q. *What are the Obligations of Parents towards their Children?*

A. In general they are to ſee, that they are provided with all Neceſſaries, both temporal and ſpiritual, *viz.* To take care they are inſtructed in their Youth in the Chriſtian Rudiments: That they obſerve good Hours and Regularity; that they correct them with Diſcretion, neither with Severity, nor too much Indulgence; for *he that ſpares the Rod, hates his Son, but he that loves him chaſtiſes him betimes.* Pro. xiii. 24. To give them good Example by a regular Life, neither ſpeaking, or acting indecently before them: To exhort them to keep *Sundays* and *Holy-Days* holy, and to frequent the Sacraments: To ſettle them in the World, in ſome commendable Station, and not to deprive them of their Due, by ſpending their Subſtance: Not to threaten them into Marriage, or by ill Uſage compel them in ſome Manner to enter into a religious State; nor diſinherit them, unleſs there be the higheſt Provocation: Not to ſhew any remarkable Partiality to one Child more than to another, which is often followed with great Diſcontent, and Ruin of him, who is leſs eſteem'd.

Q. *What are the Obligations of Servants, and Labourers to their Maſters.*

A. They are to be obedient, reſpectful, and exactly faithful in every Truſt and Concern committed to them; punctually and carefully doing what is given them in Charge, and belongs to their Place; rightly ſpending their Time, Labour and Induſtry, in their Maſter's Service, as they know he expects and requires; not letting him loſe by their Idleneſs, nor by making Advantage to themſelves of what belongs to their Maſter. According to that of St. *Paul*, where he exhorts Servants, *to be ſubject to their Maſters, in all Things pleaſing, not contradicting, not defrauding them, but in all Things ſhewing good Fidelity.* Tit. ii. 9. And in another Place he commands them ſaying, *Servants obey in all Things thoſe who are your Maſters, according to the Fleſh, not Eye Servers as pleaſing Men, but with Simplicity of Heart fearing God.* Col. iii. 22. They are likewiſe under a ſtrict Obligation of Reſtitution, of whatever Damage the Maſter ſhall ſuffer by their Fault, Idleneſs, Connivance, Concurrence, *&c.* They muſt alſo live in Peace, Love and Charity with their fellow Servants.

Q. *What are the Obligations of Maſters to their Servants and Labourers?*

A. The Apoſtle St. *Paul* informs us in theſe Words, *Maſters*, ſays he, *give unto your Servants that which is juſt, knowing that you have alſo a Maſter in Heaven.* Col. iv. 1. To whom all Maſters muſt be accountable. They are obliged to ſtand to the Promiſe or Agreement they made with their Servants; to give them ſufficient and wholeſome Meat and Drink, fit Lodging, *&c.* They are not to employ them in any ill Office, Work, and the like; or require more of them than they can do, nor be too harſh or ſevere with them; nor make them labour on *Sundays* and *Holy-Days*; they are obliged to inſtruct, admoniſh and give them good Example, *&c.* *If any provide not for his own, eſpecially for his Domeſticks, he has denied his*

his Faith, and is worse than an Infidel, says St. *Paul*. 1 Tim. v. 8.

Q. *What are our Obligations towards our spiritual Superiors?*

A. We must love them, because they are our spiritual Parents, who *in* Christ *through the Gospel have begot us*, 1 Cor. iv. 15. that is, are Authors of our spiritual Life; who are Nursers of our Souls, and under God are the instrumental Causes of our spiritual Good. *We beseech you Brethren*, says St. *Paul*, *to know those who labour among you, that you love them the more for their Work's Sake*. 1 Thess. v. 12. We must *hear*, *respect*, and *obey* them as *Christ*'s Ambassadors; the *hearing* or *despising* them, is the same as the hearing or despising *Christ*. *He who hears you, hears me*, says our Saviour, *and he who despises you, despises me*. Luke x. 16. So that we ought to submit to them in all Things belonging to Faith, and the Government of our Souls. *Obey your Prelates*, says St. *Paul*, *and be subject to them, for they watch, as being to render an Account for your Souls*. Heb. xiii. 17. We must pray for them, that they may discharge their Duties for the Good of their Flock. We must also maintain or assist them with Necessaries for this Life, since their Study, Labour, and Employ are to afford us Necessaries for the Life to come. *Let him*, says St. *Paul*, *who is instructed in the Word, communicate to him who instructs him in all his Goods*. Gal. vi. 6. *Even so has our Lord ordained, that they who preach the Gospel should live of the Gospel*. 1 Cor. ix. 14.

Q. *What are our Obligations towards our Sovereign, and such temporal Governors as are placed over us?*

A. We must *love* them, *honour* them, *obey* them, and not *speak ill* of them. *Thou shalt not revile, or mispeak the Prince of the People*. Acts xxiii. 5. We must duly pay without Fraud to such, all due Taxes, Customs, *&c.* *Render to* Cæsar *the Things that are*

Cæsar's. *Matt.* xxii. 25. Again, *render Tribute to whom Tribute is due, and Custom to whom Custom*, &c. *Rom.* xiii. 7. We must pray for them, *I exhort you*, says St. *Paul, that Supplications, Prayers*, &c. *be made for Kings, and all who are in Authority, that we may lead a quiet and peaceable Life in all Holiness, and Purity.* 1 Tim. ii. 1. We must obey them in all lawful Things. *Be subject, for God's Sake, to every human Creature, whether to the King as supreme, or to Governors as sent by him, for the Punishment of Malefactors.* 1 Pet. ii. 13.

Q. *What are the Obligations of Superiors both spiritual and temporal?*

A. They are many and great, and in all their Degrees ought to govern those under their Charge, with Charity, and Justice; to procure their Good, and defend them from Evil; to correct and punish those who obey not their just Laws; and to encourage such as duly observe them; wherein if they fail, they are answerable to God; but their failing in their Duty will not excuse, the Failing of Subjects on their Side.

Q. *What is forbidden by this Commandment?*

A. All Disrespect, Stubbornness, and Disobedience to Parents, and all lawful Superiors, both spiritual and temporal.

The fifth Commandment.

Q. *WHICH is the fifth Commandment?*

A. Thou shalt not kill.

Q. *Is it always unlawful to kill another?*

A. No, only where *Murder* is committed.

Q. *What is Murder?*

A. 'Tis a voluntary taking away a Persons Life, by private Authority.

Q. *In what Cases is killing no Murder?*

A. When

A. When 'tis done by publick Authority, as when Malefactors are punished with Death, by the Magistrates, and in Time of War.

Q. *What other Things are forbidden by this Precept?*

A. Interior Thoughts of Murder, or the Desire of any Person's Death: Anger, and Study of Revenge, injurious Words, that provoke Persons; quarrelling, striking and maiming another. *Mat.* v. 38. To desire ones own Death, to procure Abortion, *&c.*

Q. *Is it lawful to kill ones self, or to hasten ones own Death, by Excesses in Drinking,* &c. *or expose ones self to Danger of Death?*

A. Suicide is Murder, because God alone is Master of Life and Death. When Excesses manifestly hasten Death, or the Dangers are manifest, and Persons expose themselves to them, without just Cause, there is a Kind of Murder.

Q. *Do not Catholicks hold, that it is lawful for them to kill and murder Hereticks?*

A. Not at all; this is a mere Calumny imposed upon them; *Matt.* v. 44. for we know, that we are commanded to love them, *Rom.* xviii. 20. and help them in their Necessities, and to wish them all the Good we wish ourselves, even when they would oppress and persecute us. And as the Church prays for their Conversion, so ought we after the Example of our Saviour Christ and all his Saints, to have great Compassion for them, and pray to God for them, that he may mercifully enlighten and bring them to the Knowledge of the true Faith, that we may all make one Fold under one Shepherd. *Luke.* xxiii. 34. 1 *Tim.* ii. 1.

Q. *What do you say as to nursing out Children, and over laying them?*

A. The Fathers exclaim against putting them out to nurse; and when it is necessary, wholesome, virtuous, and good natured Nurses are to be provided; other-

otherwiſe the Child may be ruined. The ſame Care is required, in not overlaying; for many Children are ſmother'd.

Q. *What ſay you to ignorant Phyſicians, Surgeons,* &c.

A. They are often guilty of Murder; altho' they don't do it on Purpoſe, but by groſs, and culpable Ignorance; for Ignorance is eſteem'd Malice, in him who is obliged to know.

Q. *You ſay, that Anger, Hatred, Revenge, injurous Words, Fighting, Quarrelling,* &c. *are forbidden by this Commandment; if ſo, what muſt a Chriſtian do when he is affronted?*

A. St. *Peter* ſays, he muſt not render *Evil for Evil, nor Railing for Railing.* 1 Eph. iii. 9. Our Saviour ſays, *bleſs them, that curſe you; do good to them that hate you; pray for them that perſecute you. Matt.* v. 44. He muſt therefore receive the Affront with Humility, Meekneſs, and Patience.

Q. *But muſt a Chriſtian quietly permit himſelf to be beaten, wounded, killed and the like?*

A. No, in all theſe Caſes a neceſſary and moderate Defence is lawful: And as long as the Aſſault continues, he may do his utmoſt to defend himſelf. But, if once the Attack ceaſes, it is no longer a Defence, but an unjuſt Revenge, to uſe any farther Violence againſt an Aſſailant.

Q. *You have ſaid enough concerning the Murder of a Man's Body; pray let me hear what you have to ſay of the Murder of a Man's Soul; and who thoſe are that are guilty of it?*

A. You do well to enquire into this Point; for alas! there are but few to be found, who duly weigh, and well conſider what a great Crime it is, to murder a Man's Soul. One murder'd Body gives alarm to a whole Country; all that hear it are concern'd for fear the Caſe may ſhortly be their own, if it ſhould eſcape

escape unpunished: And therefore they pursue the Murderer, that he may rather die, than do so any more. But tho' the Number of poor murder'd Souls be much greater, yet there are many so profanely wicked, as to make it their Diversion; and few so truly Good, as to be struck with Horror at the Thoughts of it. A Man who makes his Neighbour Drunk, is a down-right Murderer of his Soul; and yet he so stupid and wicked, as to laugh at his Exploit, and triumph in his Iniquity. All those are guilty of this Murder, who either by Word, or ill Example, incite others to Sin, or divert them from doing Good: So that a Man who thus gives Scandal to his Neighbour, and draws him into any great Sin, *it were better for him, that a Mill Stone were hang'd about his Neck, and that he were cast into the Sea.* As often as he makes his Neighbour guilty of some grievous Sin, so often he multiplies the heavy Weight, which will, one Day, sink him into the Pit of Hell. Such a Man not only deserts God, and serves the Devil, but as many Men as he engages in his Wickedness, so many Volunteers he raises for the same Service; and these raise as many more to fight the Cause of Hell, against the God of Heaven: And thus the Murder of Men's Souls encreases and multiplies to the End of the World.

Q. *What is commanded by this Commandment?*

A. To defend our own and innocent Neighbour's Life, to exercise Works of Charity, both spiritual and corporal, as our Neighbour's Need requires; to render Good for Evil, and to pray for our persecutors, as *Christ* commands us. *Rom.* xii. 14.

The

The ſixth Commandment.

Q. *WHICH is the ſixth Commandment?*
A. Thou ſhalt not commit Adultery.

Q. *What is forbidden by this Precept?*

A. Not only Adultery, which is a carnal Act, with another's Wife or Huſband, but alſo *Fornication*, *Inceſt*, *Sacrilege*, *wilful Pollution*, *Sin againſt Nature*, 1 *Theſſ.* iv. and all other excerior Acts which proceed from Luſt.

Q. *What are the Things forbidden, which tend to Adultery, Fornication, or Luſt?*

A. All unchaſte touching of ourſelves or others, as alſo unchaſte or lew'd Diſcourſe, luſtful Kiſſes, filthy Songs, and Books, immodeſt Pictures, *&c.*

Q. *How do you prove Fornication, and voluntary Pollution, to be grievous Sins?*

A. Out of St. *Paul*, in his Epiſtle to the *Coloſſians*, *ch.* iii. *v.* 5. where he ſays; *mortify your Members upon Earth*; *Fornication*, *Uncleanneſs*, *Luſt*, *evil Concupiſcence*, &c. *for which the Wrath of God comes upon the Children of Incredulity.*

Q. *Which are the particular Kinds of Luſt?*

A. Theſe will be ſpecified when we come to explain the ſeven deadly Sins.

Q. *Why is Adultery named in the Prohibition of this Commandment, rather than any of the other Kinds?*

A. Becauſe, beſides the Impurity of the Act, and the Injuſtice againſt our Neighbour, and Injury to the Sacrament of Matrimony; it contains alſo a wrong done againſt the common Wealth, in regard, that lawful

lawful Heirs are deprived of their due by Baſtards: And therefore a married Woman who knows for certain ſhe has Baſtards, who are accounted as her lawful Children, is bound by ſparing and other Means, to endeavour to recompence the Loſs, that her Huſband's lawful Children, or next Heirs ſhall receive by her Baſtards.

Q. *Is it lawful for a Man to diſmiſs his Wife upon Account of Adultery?*

A. Yes, if the Fact be evident.

Q. *Can he who hath ſo diſmiſs'd his Wife marry another during her Life?*

A. No, by no Means; *for he that diſmiſſeth his Wife*, ſays our Saviour *Chriſt, and marries another, committeth Adultery.* Mat. v. 32. And St. *Luke* ſays, *he that marries her that is ſo diſmiſs'd commits Adultery.* Luke xvi. 18.

Q. *Can a Wife that is ſo diſmiſs'd from her Huſband marry again during her Huſband's Life?*

A. No ſhe cannot.

Q. *How do you prove ſhe cannot marry again?*

A. From the firſt Epiſtle of St. *Paul* to the *Corinthians*, where he ſays, *to thoſe who are joined in Wedlock, not I only command, but the Lord, that the Wife depart not from her Husband: But if ſhe ſhall depart, that ſhe remain unmarried*, Chap. 7. ver. 10, 11. And in the ſame Chapter he ſays, *a Woman is bound by the Law, ſo long as her Husband lives; but if her Husband dies, ſhe is at Liberty to marry whom ſhe will.*

Q. *What is commanded by this Commandment?*

A. It commands Huſbands and Wives to love and be faithful one to another, which is a mutual and unchangeable Right, not transferrable to any other during Life. Whoever entices a Wife to this Sin, robs her of her Innocency, the Husband of the Love, and Faithfulneſs of his Wife, to which he has an incommunicable Right, and may bring other irreparable Miſchiefs.

Q. *How*

Q. *How is this abominable Sin of the Flesh to be avoided?*

A. The best Means for avoiding it, is to beware of bad Company, and the Occasions of the Sin, to shun Intemperance, and especially Idleness; to fast and pray, confess often, and communicate with much Devotion.

The seventh Commandment.

Q. *WHICH is the seventh Commandment?*
A. Thou shalt not steal.

Q. *What is forbidden by this Commandment?*

A. All unjust taking away or detaining our Neighbour's Goods, either by Stealth or Robbery, or any other Way: As also all fraudulent Ways in buying or selling, exchanging, or in other Contracts; all Neglect of Trust or Promise; all unjust Gain, all Deceit by Words, or Deeds; finally all unjust Ways whatever, which causes Damage to another. 1 *Cor.* vi. 10. *Lev.* xix. 35. *Prov.* xi. 1.

Q. *What is Theft, and how many Ways are there of committing this Sin?*

A. Theft in general, is a taking away or detaining what belongs to another: If it be done privately, 'tis called *simple* Theft: If by Violence, 'tis called *Rapine*: If it is a Thing consecrated to God, or taken from a Church or any sacred Place, 'tis *sacrilegious* Theft: If the Publick is robb'd, 'tis called in the Law *Peculatus:* If Cattle are stolen, 'tis call'd *abegeatus*, or driving. And 'tis to be observed, that the Sin is so much the greater or less; as the Prejudice which is done, is greater or less, and so it is a mortal Sin, when the Thing that is taken is of a considerable Value in itself, or

or when it is considerable in Respect of the Person, from whom it is taken; as a Penny is a considerable Loss to a Beggar, and twelve Pence to an ordinary Man.

Q. *How many particular Ways are there of stealing or depriving others of their Right?*

A. They are almost numberless, according to different Stations, and Circumstances: The Chief whereof are *Servants*, who give away their Master's Goods, Meat and Drink, without their Knowledge and Consent; or who put more upon their Master's Account, than they have laid out; or who by their Negligence permit their Master's Goods to be lost. *Gamesters*, who cheat or take advantage of the Ignorance, or Incapacity of those they play with. *Agents* or *Stewards* who take Premiums, without Leave from those who employ them. *Dealers*, who conceal any considerable Fault in the Goods they dispose of. *Taylors*, and others, who retain Part of the Stuff of which they make Cloaths, or other Things. All those who to the Loss of their Creditors, do defer, and put off paying their Debts when they are able; as also those who defer to make Restitution. *Physicians* and *Surgeons*, who prolong their Patients Diseases on Purpose to gain by them. *Usurers* and *Notaries*, who make Contracts of Usury. *Judges*, who knowingly judge a Cause wrongfully. All *Lawyers* and *Advocates*, who prolong Processes with Design to gain by them. Those who buy of Children, or of such, as know not the true Value of Things. Such as buy or receive stolen Goods, knowing them to be such. Exaction for Service, where the Price is not fixed, by Law or Custom. *Wives*, who dispose of considerable Things, without the Knowledge of their Husbands. Also those who coin false Money. All those who do not give Alms to the Poor, according to their Ability; and such as feign themselves to be poor, and receive Alms when they

they have no Need, ſo take that which belongs to others.

Q. *When may Perſons be excuſed from Sin, tho' they take or detain what belongs to others?*

A. A Perſon in extreme Neceſſity, may take Bread or other Food, where he finds it. A preſumptive Leave of the Maſter may excuſe a Servant, diſpoſing of ſome ſmall Matters. In other Caſes, when the Thing is only a Trifle, 'tis but a venial Sin.

Q. *Is it Theft to keep what we find?*

A. The Rule is this, if it is a hidden Treaſure of long ſtanding, we are to obſerve the Laws of the Country: If it is a Thing caſually loſt or miſplaced, publick Inquiry is to be made after the Owner, and when he is found out, 'tis to be reſtored; if he cannot be found, it belongs to the Poor, according to the Cuſtom of the Church, and if he who finds it is poor himſelf, he may keep it with the Advice of his Confeſſor.

Q. *What is the great Obligation all Perſons lie under who are any Ways guilty of Theft?*

A. They are obliged to make Reſtitution, according to that of St. *Paul, render to all Men their due.*

Q. *What is Reſtitution?*

A. 'Tis an Act of Juſtice, whereby the Thing is reſtored, to the true Owner, and all Loſs and Damage repaired.

Q. *Who is the Perſon that is to make Reſtitution?*

A. In the *firſt* Place, he who ſteals or detains what belongs to another. *Secondly*, All thoſe who are Accomplices and concur with him.

Q. *By what Means do Perſons uſually become Accomplices, ſo as to be obliged to reſtore?*

A. A Servant who is employed by his Maſter. He who commands. He who approves of the Injuſtice. He who protects Thieves, and knowingly receives ſtolen Goods. He who by his Office is obliged to inform, and hinder Perſons from committing Injuſtice.

Q. *How*

Q. *How are these Concurrences to be understood?*

A. When the Concurrence is the Occasion of the Theft, or of Non-restitution they are obliged to restore the whole, or the Part, accordingly as they partake of the Things that are stolen; otherwise they lie under no Obligation of Restitution, tho' they Sin in the Injustice.

Q. *If a Person buys Goods, which he certainly knows are stolen, is he obliged to Restitution?*

A. Yes, or otherwise an Equivalent, if the Owner is known, and requires it.

Q. *What are those obliged to, who consume by Eating and Drinking, the Things that are stolen?*

A. They are obliged to restore an Equivalent, to what they have destroyed.

Q. *What if a Person buys a stolen Thing, not suspecting it was stolen?*

A. If he buys it at less Price, when he knows the Owner, he is obliged to restore the Thing, or the full Price; being first indemnified as to the Charge.

Q. *When is Restitution to be made in Cases of Damages?*

A. Wilful Damages are a Sin, and require Restitution, but Damages that happen by Accident, and where there is great Dilligence used to hinder them, are not a Fault in the Sight of God, and oblige not to Restitution, unless by Contract, or that the civil Law orders it. When there is a Neglect, or not a sufficient Care, 'tis more or less a Sin, and some Kind of Restitution is required, both in the Court of Conscience and Law.

Q. *Is he who receives Money, Eatables, or other Things, consumable by Use, called* Loan, *obliged to Restitution?*

A. Yes, because in those Things, the *Dominion* is inseparable from the *Use*, and transferred by the Contract, so that the Borrower is to make good the Loss.

Q. *Is he who borrows a Thing, by the Contract called* accomodatum, *that is, whereby not the* Dominion, *but the* Uſe *only is conferred, obliged to make good the Loſs, or Damage, as in hiring a Horſe, or the like?*

A. If he does not wilfully abuſe it, and takes great Care to have it returned ſafe, he is not obliged to Reſtitution, unleſs the Bargain be otherwiſe: Yet in ſome Caſes, he is obliged to make all Good, *viz.* If he returns it not by a careful and creditable Perſon. If he puts it to any other Uſe, than for what it was lent, as riding a Horſe out of the Way, or keeping it longer than the Time: Tho' if it be ſtolen in the Road, for which it was hired, he is not obliged to make it good, unleſs he borrowed at all Events. If a Perſon borrows a Thing that is faulty, and does not know the Fault by the Lender's Information, the Borrower is not obliged to make good the Damage.

Q. *Is a Perſon obliged to ſtand by the Loſs of a Houſe, that is indamaged by Fire, Water, or falling down,* &c?

A. If it happens by the Hirer's Fault, he is obliged to make Reſtitution; or without his Fault, if that be ſpecified in the Contract.

Q. *What Reſtitution is to be made for the Loſs of Goods, Loſs of Life, corporal Damages, and Loſs of Reputation?*

A. As for Goods, the ſame in Specie are to be reſtored, otherwiſe an Equivalent. If the Goods were capable of fructifying, ſuch Damages are alſo to be made good, by a prudent Arbitrator's Opinion. In the Caſe of killing, Reſtitution is to be made to the Family, or Heirs, where proper Judges are to make an Eſtimate of the Loſs, conſidering the Perſon's Age, Uſefulneſs, Gains, *&c.* The like Eſtimate is to be made, in the Caſe of wounding or occaſioning the Loſs of a Leg, an Arm, a Hand; and what might be the Damage, conſidering the Perſon's Age,

and

and Occupation, or Imployment. As to the Reſtitution of Reputation, three Things are to be conſidered. *Firſt*, Whether a Perſon has really ſuffered in his Reputation. *Secondly*, Whether his Reputation was not loſt before. *Thirdly*, Whether he has not recovered his Reputation. Now if a Perſon has loſt his Reputation, or it is leſſened, the Defamer is obliged to Reſtitution, and make good all the Loſs he ſuffers, in his Vocation, by the Defamation.

Q. *What Method is to be uſed in reſtoring a Perſon's Reputation?*

A. If a Perſon is defamed, by ſpreading a Calumny; the Calumniator is to own the Fiction, before thoſe he has ſpoke it to, and confirm it with an Oath, if thought neceſſary: If what he ſaid was true, but devulged to thoſe who were before ignorant of it, he ought to own he was in the wrong, in ſpeaking Evil of him, and to take all Opportunities to praiſe him, and ſpeak well of him, on Account of his many good Qualities. If he cannot re-eſtabliſh his Reputation by this Method, he is to make him Satisfaction ſome other Way, by the Advice of his Confeſſor, and eſpecially by repairing his Loſs in a pecuniary Way.

Q. *What Reſtitution is to be made, by ſuch as take Game?*

A. Several Things are to be conſidered. All wild Creatures, Birds, Beaſts, and Fiſh, are common and belong to the Captor, if taken without Treſpaſs to others. Taking of wild Creatures, may be prohibited to ſome, by human Laws; but then ſuch as are qualified are obliged to make Damages good, unleſs ſomething is expreſs'd by contract to the contrary. When wild Creatures are incloſed, by Perſons qualified, 'tis Theft to kill them in the Incloſure, or even out of the Incloſure, if they are accuſtomed to return into the Incloſure, and there is an Obligation of Reſtitution: If they return never into the Incloſure, 'tis not Theft to kill them out of it; as Birds, Hares, *&c.*

The ſame is to be ſaid of Fiſh; and tho' the Law may forbid ſuch Captures under Penalties, the Captor is not obliged to Reſtitution. Such wild Beaſts as feed upon the unqualified Perſons Goods, and by the Law of Nature, being no Man's Property, belong to him who firſt takes them. *Binsfield* ſays, 'tis not lawful to uſe Art in drawing Pigeons to ones own Dove-houſe.

Q. *What Reſtitution is to be made in Point of Gaming and Wagers?*

A. What is won by gaming, from thoſe who have not Dominion, as Children, drunken Perſons, or manifeſtly unſkilful, is to be reſtored: Much more what is won by cheating, or any indirect Way of drawing in Perſons. In theſe Caſes human Laws are to direct. He who certainly knows he ſhall win a Wager is obliged to reſtore.

Q. *To whom is Reſtitution commonly to be made?*

A. To the Perſon injured, or in Caſe of his Death to his Heirs: But if the Perſon injured cannot be found, after diligent Inquiry, Reſtitution is to be made to the Poor.

Q. *What other Circumſtances are to be obſerved in Reſtitution?*

A. As to the Manner, publick Injuſtices are to be recompenſed by the Perſon offending, private Injuſtices by Proxies, on Account of Reputation. Things in kind are to be reſtored firſt, then an Equivalent. As to Debts, the Laws of the Kingdom are to be obſerved, and commonly Debts by Contract are to be ſatisfied, before thoſe by Theft, *&c.* unleſs where a greater Neceſſity intervene. When the Owner cannot be found, the Advice of the Confeſſor is to be followed.

Q. *When is Reſtitution to be made?*

A. The Precept being negative, it obliges always, and at all Times; ſo that Reſtitution is to be made immediately, unleſs there be a juſt Cauſe of Delay, and

and without this the Sin increaſes. Hence a Perſon who either denies to reſtore, or notably defers it, or will not reſtore till Death, is incapable of Abſolution: But if he has a Leave from his Creditors to delay, then he is not obliged to reſtore immediately.

Q. *Can a Perſon be excuſed from making Reſtitution?*

A. Never, only in two Caſes. *Firſt*, When the Perſon injured forgives the Debt. *Secondly*, When the Debtor labours under an abſolute Incapacity.

Q. *What Rules are there to judge of a Perſon's Incapacity?*

A. If he is always in extreme Neceſſity, he is abſolutely incapable. No one is obliged to deprive himſelf of the Means of living, in a moderate Way; yet he is obliged to cut off all ſuperfluous Expences, and ſo Time after Time pay Part, and bring himſelf into a leſs Compaſs; but if the Creditor is under any Want, or Oppreſſion, the Debtor is more obliged to want Conveniences, than the Creditor.

The eighth Commandment.

Q. *WHICH is the eighth Commandment?*

A. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour?

Q. *What is forbidden by this Precept?*

A. All Injuſtices againſt others by Words.

Q. *Which are the principal Matters to be conſidered on this Occaſion?*

A. All falſe Proceedings by Words; both in open Court, and publick or private Converſation, *viz.* of Judges, Witneſſes, Informers, Pleaders, and by Secrecy, Promiſes, Liars; as alſo Equivocation, mental Reſervation, Hypocriſy, Flattery, Whiſpering, raſh Judgment, Detraction, *&c.*

Q. *What is a Judge?*

A. He who is appointed, by the ſupreme Power, to adminiſter Juſtice, according to Law.

Q. *Which are the Qualifications of a Judge?*

A. Chiefly theſe three, *Authority*, *Juſtice* and *Knowledge*; in Defect whereof, his Sentence is either *null*, *unjuſt*, or *raſh*.

Q. *How upon Defect of Authority?*

A. When he acts without Commiſſion. When Perſons are judged, who belong not to his Juriſdiction. When he judges Matters, where Perſons are exempted. When he paſſes Sentence upon hidden Matters, *viz.* ſpiritual Matters in open Court.

Q. *How upon a Defect of Juſtice?*

A. When he omits to do Juſtice, out of Fear of offending ſome great Perſon. When he is drawn away by Gifts, and Bribes. When he offends in paſſing Sentence either out of particular Affection, or Hatred againſt the Perſon.

Q. *How upon a Defect of Knowledge and Prudence?*

A. When he is ignorant of the Law. When he goes upon Conjectures, and ſlight Proofs. When he obſerves not the Methods of the Law, as to Witneſſes, and by attending to their Character, *&c.*

Q. *In what Things is the Judge to be directed, in order to act with Knowledge and Prudence?*

A. He is not to follow his own private Opinion, but proceed according to the Proofs, which appear in Court. He is not to pardon Crimes, without the Licence of the ſupreme Power, unleſs the Crimes be contained in his Commiſſion: There muſt likewiſe be a juſt Cauſe for the Pardon, and 'tis never to be granted, till Juſtice is done to the injured Party, both as to Body, Goods, or Reputation.

Q. *Is a Judge obliged to Reſtitution, when he paſſes Sentence without* Authority, Juſtice *or* Knowledge?

A. He is to make good the Loſſes, the innocent Perſon ſuſtains by ſuch a Sentence.

Q. *What*

Q. *What Obligation is there of informing againſt a Criminal?*

A. When a Crime manifeſtly tends towards the Subverſion of the publick Good, all publick Officers in the firſt Place, are obliged to inform, and even all other private Perſons, when the Publick is in Danger. Some Divines extend the Obligation, to become an Informer in the Court of Judicature; others think a private Information ſatisfies the Obligation without being a Proſecutor.

Q. *What are the Obligations of a Witneſs?*

A. Firſt, He is obliged to appear and give in his Teſtimony, when he is called, according to Law, by a lawful Superior. *Secondly*, When he is called in the aforeſaid Manner, and refuſes to appear, he ſins mortally, and is anſwerable for the Damages another ſuffers, for Want of his Evidence. *Thirdly*, If the accuſed has nothing alledged againſt him, but his Crime is a Secret, and cauſes as yet no Infamy, a Witneſs who can ſpeak plain to the Fact, is not obliged to appear. *Fourthly*, If a Perſon can free an Innocent from Death, or Infamy, by appearing as a Witneſs, he is obliged in Conſcience to give his Teſtimony, tho' not required by the Law: Otherwiſe no one unleſs commanded, is obliged to become Witneſs againſt another. *Fifthly*, To take Money to become a Witneſs, is a mortal Sin, unleſs it be what is allowed for the Expences of his Journey. *Laſtly*, A falſe Witneſs is obliged to reſtore what Damage is occaſion'd by his Evidence.

Q. *What is the Obligation of a Counſellor, or Pleader at the Barr?*

A. If he undertakes a Cauſe, which he knows to be unjuſt, he ſins, and is obliged to Reſtitution. If he undertakes it out of Ignorance, he is culpable according to the Degree of his Ignorance. If he is doubtful of the Juſtice of the Cauſe, he may undertake it, but is obliged to acquaint his Client with his Doubts; and

he muſt deſiſt, as ſoon as he finds the Cauſe is unjuſt. He may take a Fee proportionably to the Cauſe, Labour, and Time, but is not to exact what is unreaſonable, but be guided in his Demands by the Laws, and Cuſtoms of the Country. He is obliged in Charity to undertake the Cauſe of the poor innocent Parties, otherwiſe he ſins mortally: He ſins, if he contracts with his Client to have the half, third, or fourth Part of what is contended for; becauſe this adminiſters Occaſion of uſing Knavery, by ſo large a Compenſation.

Q. *What is a Lawyer*, &c. *obliged to, who for Want of Skill, draws a Will, whereby the right Heir is deprived of his Inheritance he was deſigned to enjoy?*

A. He ſins, and is obliged to make good the Loſs. He is alſo guilty in the ſame Manner, who conceals and produces not a Writing, which is requiſite to do juſtice to another.

Q. *What is a Secret?*

A. 'Tis a Thing private from the World.

Q. *How many Secrets are there?*

A. Some are ſtrictly ſo, and only known to a Man's ſelf; others in a larger Senſe, only known to few; again ſome are Secrets of their own Nature, as Thoughts; others may be known by others, as all outward Actions.

Q. *By how many Ways are Secrets committed to others?*

A. Chiefly three Ways, *viz.* In ſacramental Confeſſion, *Secondly*, by an Occurrence, whereby a Perſon out of Confeſſion becomes acquainted with a Thing, which if farther publiſhed may become detrimental to his Neighbour. *Thirdly*, when a Thing is communicated to another, with a Promiſe of not publiſhing it, either in expreſs Words, or tacitly, by aſking Advice, and with ſuch Circumſtances, that the Perſon

Person to whom it is revealed, may easily peceive he is under an Obligation not to publish it any farther.

Q. *In what Cases is it lawful to reveal or not reveal Secrets?*

A. The Secrets of sacramental Confession, are not to be revealed, under a most grievous Sin, unless the Penitent allow of it. Yet if a Person out of Confession says, I tell you this as under Confession, he is obliged to conceal it, by the Law of Nature, tho' not under the Seal of Confession. When a Person knows by any Way, the secret Sin of another, if he reveals it so that the Person is damaged, either in his Goods, Body, or Reputation, he sins grievously; and *Sylvius* says, both against Charity, and Justice, so as to be obliged to Restitution. When a Person promises to keep a Secret, he sins grievously if he reveals it even to a Superior, unless it is a trivial Matter, and then 'tis only a venial Sin. Yet if a Secret is committed to a Person, which of its own Nature, tends to the publick Loss, or any great private Detriment to another, if he cannot hinder it, by fraternal Correction, it is lawful, and he is obliged to reveal it to proper Persons, and according to Law.

Q. *Is it allowed to open others Letters, or pry into secret Writings?*

A. Not without express or presumptive Leave, unless a Parent, or Tutor take that Liberty: Much less is it lawful to have a Hand in diffamatory Libels.

Q. *What is a Lie?*

A. 'Tis speaking contrary to what one believes, with a Design to deceive.

Q. *Is it in no Case lawful to lie?*

A. No, 'tis ill in itself, so never lawful: *Secondly*, 'tis unlawful, because Veracity is necessary to the Preservation of human Society. *Thirdly*, 'tis absolutely forbid by God. *Thou shall not lie, neither shall any Man deceive his Neighbour.* Lev. xix. 11. *Better a Thief, than the continual Custom of a lying Man; but both*

both ſhall inherit Perdition. Eccl. xx. 27. *Lying Lips are abominable to our Lord.* Prov. xii. 22. *Lie not one to another.* Col. iii. 9. Says St. *Paul, The terrible Examples of* Ananias *and* Saphira, *and of* Giezi, *ſhould terrify Liars.* Acts v. *Their Part ſhall be in the Lake burning with Fire and Brimſtone.* 4 Reg. v. Apoc. xxi. 8. As theirs muſt be, who ſlander, detract, belie, or deride the Church of God, her Faith, Worſhip, Sacraments, Miniſters, *&c.* which alas is too commonly done, to the Ruin of many Souls.

Q. *How many Sorts of Lies are there?*

A. Chiefly three, *viz. Officious*, *jocoſe* and *pernicious*. The *firſt*, hurts nobody. The *ſecond*, is to divert others. The *third*, is with Damage to others. The two firſt are only venial Sins; the third is mortal, when the Damage is conſiderable. Lies are call'd *material* Lies, when a Perſon ſays, what is falſe in itſelf, but judged true by the Speaker; otherwiſe 'tis a real and *formal* Lie.

Q. *What Opinion have you of Equivocations, mental Reſervations, Diſſimulation, Hypocriſy, and Flattery?*

A. They are alſo Lies either in Words or in Fact.

Q. *How do you underſtand them to be unlawful?*

A. Equivocation is, when Words may have a double Senſe, or Meaning; if both are uſual, tis no Lie, if one is extraordinary and unuſual, 'tis a Lie. *Mental Reſervation* is, when a Perſon keeps in his Mind a Senſe, wherein the Words are true, but not in the Senſe as they are uſually underſtood, and as thoſe he ſpoke to underſtand them. Some Divines allow of mental Reſervations, when the Words are only equivocal, and ſo as they may be true in either Senſe, according to common Conſtruction, as are all Metaphors: As alſo in particular Caſes, where Life, or great Damage, and Injuſtice would follow; † tho' not in common Uſe and Converſation. *Diſſimulation* is, when outward Actions are contrary to a Man's Mind, and Opinion, which is a Lie in Fact. *Hypocriſy* is a

† But ſome hold that to very be looſe Doctrine.

Diſſi-

Diſſimulation of Sanctity, and a Lie in Fact. *Flattery* is to attribute to another ſome Perfection which he has not, or to praiſe a Perſon who deſerves no Praiſe.

Q. *What is Whiſpering?*

A. 'Tis ſpeaking Evil to ſome by Way of Secrecy, to break Friendſhip between others, the worſt Way of ſlandering, becauſe ſuch oblige all they ſpeak to, not to give them up for Authors, whereby the ſlandered for Want of knowing what is ill ſpoke of them have no Poſſibility of clearing themſelves, or detecting the Author. *The Whiſperer, and the double Tongued is accurſed, for he has troubled many, that were at Peace.* Eccl. xxviii. 15. *Whiſperers are placed among thoſe, whom God gives over to a reprobate Senſe, and are worthy of Death, and not only they who do them but they alſo who conſent to the Doers.* Rom. i. 28, 29, &c. which make the Hearers equally guilty, if they do not diſcourage ſuch, much more thoſe who are inquiſitive to hear.

Q. *What is raſh Judgment?*

A. 'Tis to judge ill of a Perſon, upon light or inſufficient Grounds, proceeding from meer Jealouſies, Surmizes, or Hear-ſays; which our Saviour *Chriſt* forbids, *Judge not*, ſays he, *that you may not be judged.* Mat. vii. 1. Again, *as you will, that Men do to you, do you alſo to them in like Manner.* Luke vi. 31. Not judging Evil of any, as you would no one ſhould judge of you without ſufficient Grounds. Leſs Grounds may ſuffice to ſuſpect than judge, and leſs to doubt than to ſuſpect, or judge poſitively. But Paſſion, Self-Intereſt, Malice, Hatred, or ſome evil Affection, from which ſuch uſually proceed, make Things appear quite otherwiſe than they really are: Prudence joined with Charity ſhould move us to interpret doubtful Things to the beſt, or at leaſt to ſuſpend our Judgment, even when there appears ſome Reaſon to move otherwiſe our Aſſent. We may not-

with-

withſtanding be ſo circumſpect with whom we converſe or have Buſineſs with, as that they ſhall not deceive us, tho' they ſhould prove Knaves; which Caution may be uſed without raſh Judgment, ſuſpecting, or doubting of the Honeſty of our Neighbour.

Q. *What is Detraction?*

A. 'Tis a ſecre ſtaining of another's good Name, which may be done *directly*, or *indirectly*. They do it *directly*; *Firſt*, who accuſe any of a falſe Crime. *Secondly*, Who make it worſe, than really it is. *Thirdly*, Who diſcover a ſecret Crime. *Fourthly*, Who put an ill Conſtruction upon a good Action, or Intention. They do it *indirectly*, who deny a Perſon's good Qualities. *Secondly*, Who leſſen them. *Thirdly*, Who conceal them, when a Perſon wants Defence. *Fourthly*, Who coldly commends a Perſon, *&c.* which are Sins either from Malice, Paſſion, Envy, Ill-will, or for Want of Charity; and always contrary to the Law of God, and Nature. *Thou ſhalt love thy Neighbour as thyſelf.* Mat. xxii. 39. *Brethren*, ſays St. *James*, *detract not one another*, James iv. 11. *Refrain your Tongue from Detraction*, ſays the wiſe Man. *Sap.* i. 11.

Q. *What is a Promiſe, and why ought it to be kept?*

A. 'Tis a verbal Engagement to another, to do or not to do a Thing; and when not complied with, 'tis a Lie in Fact, and unlawful on the ſame Account.

Q. *What Conditions are required, to make a Promiſe valid, or binding and not binding?*

A. The Thing promiſed muſt be poſſible, and lawful, and a Perſon muſt have an inward Intention of fulfilling it, otherwiſe he is not obliged before God, yet he is guilty of a Lie. Again, it muſt be made with Deliberation. To break a Promiſe in a Trifle, is only a venial Sin, yet it leſſens a Man's Character. *Laſtly*, if any thing intervenes before the Promiſe is performed that would have hindred it, 'tis a Condition

tion making it void; as for Example, to marry one whom he thought chaſte, but ſhe fornicates.

Q. *What is commanded by this Commandment?*

A. To ſpeak and witneſs the Truth in all Things. *Speak the Truth every one to his Neighbours.* Zach. viii. 16.

The Ninth Commandment.

Q. *WHICH is the Ninth Commandment?*

A. Thou ſhalt not covet thy Neighbour's Wife.

Q. *What is forbidden by this Commandment?*

A. Concupiſcence, or all unlawful Deſires againſt Chaſtity; as alſo all voluntary Delight, and Complacency in impure Thoughts.

Q. *How do you prove that unchaſte Thoughts, and Deſires, which are voluntary, are mortal Sins?*

A. Out of St. *Matthew, it was ſaid of old thou ſhalt not commit Adultery; but I ſay unto you, whoſoever ſhall ſee a Woman to luſt after her, hath already committed Adultery in his Heart.* Chap. v. 27, 28.

Q. *Were not ſuch Sins forbidden by the ſixth Commandment?*

A. The ſixth Commandment, forbids all outward Actions againſt Chaſtity; this forbids all inward Actions, as Thoughts and Deſires.

Q. *Why was a particular Prohibition, given of inward Actions?*

A. Becauſe the *Jews*, even the moſt learned Sort, were apt to think there was no Offence, only where the outward Action was committed.

Q. *What is Concupiſcence?*

A. In general 'tis an Appetite, Deſire, or Inclination.

Q. *When*

Q. *When is Concupiſcence a Sin?*

A. When we concur voluntarily.

Q. *How do we concur?*

A. There are three Degrees in concurring. The *firſt*, is an involuntary Motion, or bare Impreſſion from Nature, which is not ſinful. The *ſecond*, is voluntary, by dwelling on it with Delectation; but this is ſinful. The *third*, is a Conſent to what is unlawful; this is alſo more ſinful. There is alſo a Conſent in the Delectation, but this is not a Conſent to the outward Action, as in the third Degree.

Q. *What are we commanded by this Commandment?*

A. To entertain chaſte and modeſt Thoughts and Deſires.

The tenth Commandment.

Q. *WHICH is the tenth Commandment?*

A. Thou ſhalt not covet thy Neighbour's Goods, &c.

Q. *What Things are forbidden by this Commandment?*

A. All unlawful Deſires, that tend to the Prejudice of our Neighbour's Goods or Subſtance.

Q. *Were not theſe Things forbidden by the ſeventh Commandment?*

A. The ſeventh Commandment, forbids only outward Actions, againſt Juſtice; the tenth forbids inward Actions, on Account of the *Jews*, who imagined ſuch Deſires were not ſinful. Some join theſe too laſt Commandments into one, and divide the firſt into two; but that Diviſion is contrary to St. *Auguſtin*'s Opinion, which is the more common, and generally received in the Church, and agrees with that Diviſion of the Commandments which I have here ſet down.

Q. *How*

Q. *How do you prove covetous Desires to be great Sins?*

A. From the first Epistle of St. *Paul* to *Timothy*, where he says, *they who would become rich, fall into Temptation, and into the Snare of the Devil, and into many unprofitable and hurtful Desires, which drown Men to Destruction and Perdition.* Chap. vi. ver. 9.

Q. *In what Manner do Persons become guilty of this Commandment?*

A. In the same Manner as they offend by carnal Concupiscence, *viz.* By taking a Pleasure in thinking of, and inwardly consenting to unjust Actions.

Q. *Give some particular Instances of this Kind?*

A. 'Tis a Sin to wish a Scarcity of Provisions, upon a View that a Person may sell his Goods dearer, or to hoard up Corn to the Prejudice of the Poor. 'Tis a Sin to envy another for his Riches, Honours, Preferments, Praises, or any other external Goods; or internal Gifts of Nature or Grace. In fine 'tis a Sin to desire what belongs to others, unless it be accompanied with lawful Circumstances, *&c.*

Q. *What are we commanded by this Commandment?*

A. To entertain honest Thoughts and Desires, and be contented with our own Estate and Condition.

Q. *Is it possible for us to keep all the ten Commandments; for are there not some Things in the second Table of the Law, which seem to be impossible?* See *St.* Luke i. 6. Matt. xix. 17. Matt. xi. 29, 30.

A. Yes, 'tis possible to keep them, and not only *possible*, but even *necessary* and *easy*, by the Assistance of God's Grace; for there is nothing commanded by them, but what the Law of Nature, and right Reason dictates to us, and therefore ought to be observed and done even if it were not commanded us: Neither is there any thing commanded in the second Table, but what every body expects and desires others should do to him; therefore we must do the same to others,

others, according to that. *All Things whatsoever you will that Men do to you, do you also to them, for this is the Law*, Matt. vii. 12. Besides it would be making God unjust, and a meer Tyrant to command Impossibilities under Pain of eternal Damnation (as we find in the Scriptures, he does the keeping of his Commandments) if it was not in our Power to keep them. *See* Exod. xx. 5. Deut. xxvii. 26. Matt. v. 19. Matt. xx. 17.

Q. *Why then do so many Protestant Writers, and even* Luther *himself, pretend and say, that 'tis impossible to keep all the Commandments?*

A. Because they are not willing to oblige themselves to the Observance of them, but had rather make God the Author of Sin, by commanding Impossibilities (a most high Blasphemy) and justify their own Iniquities, by saying, *they cannot help it*, than humbly acknowledge and confess their Sins, with Purpose to amend by Compliance with, and Acceptance of the Law of God.

The Commandments or Precepts of the Church, expounded.

Q. *HAS the Church Power to make Laws binding in Conscience?*

A. Yes.

Q. *For what Reason?*

A. First, Because the Scriptures says, all Superiors are to be obeyed. *Rom.* xiii. 2. *Secondly*, If the civil Magistrate has that Power, with more Reason the Church may pretend to it. *Thirdly*, Because the Scriptures command Obedience to the Church. *Matt.* xviii. 17.

Q. *'Tis*

Q. *'Tis sufficient to obey the Law of Nature, and God's Law. What need then is there of obeying the Laws of the Church?*

A. Both the Law of Nature, and the Law of God demand Obedience to all superior Powers. Again human Laws, both civil and ecclesiastical, specify Obedience, as to Particulars of Time, Place, and Persons, which the Law of God mentions commonly in general. Besides if we do not obey the Church, we are not intirely obedient to God; for according to the Word of God, whatsoever despiseth the Church, despiseth God himself: *Luke* x. 16. Therefore we must obey the Precepts of the Church,

Q. *Is it a Sin to break any of the Church Precepts?*

A. Yes; because God commands us, under Pain of Damnation to obey the Church; for our Saviour enjoins us to look on every one, who will not hear and obey the Church, as a Heathen and a Publican. *Mat.* xviii. 17. And as they who break the just Laws of a Kingdom offend God, and deserve Punishment; so they who oppose the Churches Laws offend God, and deserve Punishment. They *who resist Power, resists the Ordinance of God*; *and they who resist, bring Damnation to themselves.* Rom. xiii. 2.

Q. *How many are the Precepts of the Church?*

A. Chiefly six, relating to *Holy-Days, Fasting, Confession, Communion, Tythes* and *Marriage.*

Q. *Which is the first Precept of the Church?*

A. It concerns the keeping of Holy-Days.

Q. *What are* Holy-Days?

A. They are Days consecrated, and set apart, for the Practice of religious Duties.

Q. *Has the Church Authority to ordain the keeping of Feasts or* Holy-Days?

A. Yes she has, for *Christ*'s Church is no Way inferior to the Synagogue, which ordained and kept many, which *Christ* himself approved, when he kept the Dedication of the Temple. *Deut.* xvi. *Lev.*

xxiii. *Maca.* iv. *Joh.* x. 22. She has the Example of the Church in the Apoſtles Days, which tranſlated the Solemnity of the *Sabbath* to *Sunday*, and appointed the Feaſts of *Chriſtmas*, *Eaſter*, and *Whitſuntide*. St. *Clement* (who was St. *Peter*'s Diſciple) records in his eighth Book of the *Apoſtolical Conſtitutions*, that the Apoſtles ordered the celebrating St. *Stephen*'s, and other of their fellow Apoſtles Days, after their Death: *Acts* xv. 41. And we read that St. *Paul* went through *Syria*, and *Cilicia*, confirming the *Churches*: Acts xvi. 4. Commanding them to obſerve the Precepts of the Apoſtles, and of the Seniors or Ancients. And accordingly we keep the Feaſts commanded by the Church. Proteſtants themſelves command many, but they keep few, and as they pleaſe.

Q. *For what Ends in particular were Holy-Days appointed?*

A. To return Thanks to God for ſome remarkable Favour, and to preſerve it in our Memory. As namely *Sunday*, to return Thanks for the Creation, Preſervation, and providing us with all Neceſſaries, and Conveniences. As alſo becauſe *Chriſt* roſe again and ſent down the Holy Ghoſt on that Day.

Q. *Why are Holy-Days appointed for Saints?*

A. Firſt, To return Thanks to God, for the Favour he has done to Mankind, by making them Inſtruments of his Glory, by their Doctrine, and good Example: And therefore we celebrate their Nativity, Death, and any other remarkable Paſſage of their Lives.

Q. *What is the principal End of theſe Commemorations?*

A. That we may invoke their Aſſiſtance, and make good Reſolutions to imitate their Example, where we find it applicable to our Circumſtances; and to fill our Souls with holy Deſires and Longings after that bleſſed State they now enjoy in Heaven.

Q. *Why*

Q. *Why have we no Command or Inſtance in the Scriptures to celebrate thoſe Feaſts?*

A. We are adviſed by the Scriptures, to do any Thing that tends to God's Glory, and our own ſpiritual Profit; nor is there any Occaſion, of a particular Precept for that Purpoſe. Beſides the Old Scripture mentions *Holy-Days*, without any Command from God; *Exod.* xxiii. *Numb.* xxix. and from the Beginning of the new Law, *Sundays* and other Days were appointed by the Church without any expreſs Mention in the Scriptures. 'Tis ſufficient that we are commanded to hear and obey the Church in religious Practices.

Q. *What is forbidden, and commanded by this Precept?*

A. The Obligations are the ſame with thoſe of *Sundays*, viz. Hearing Maſs, abſtaining from ſervile Works, and ſpending the Day in religious Duties, as reading good Books, going to Confeſſion and Communion, *&c.* Yet Diſpenſations for labouring are more eaſily granted: But ſtill Maſs is to be heard, and the Church muſt judge of the Reaſon for diſpenſing.

Q. *Which is the ſecond Precept of the Church?*

A. Faſting.

Q. *What is Faſting, and how many Sorts of Faſting are there?*

A. Faſting is abſtaining from Nouriſhment. But there are ſeveral Ways of Faſting, *viz.* Faſting from *Sin*, which is the End of all Faſting. *Natural* Faſting, which is abſtaining from all Meat and Drink, which the Church requires from thoſe who go to Communion. *Eccleſiaſtical* Faſting, which is abſtaining from all Fleſh-Meats, and eating but one Meal in the four and twenty Hours, on ſuch Days as the Church commands.

Q. *Is there any Precept of the Law of Nature or divine Law for Faſting?*

A. The Law of Nature obliges all Perſons to abſtain from all ſuch Nouriſhments, that are prejudicial

to the Body or Soul, by committing Excefs. There was a Precept of Faſting when the Fruit was forbidden to our firſt Parents. *Gen.* ii. 17. God gave ſeveral Precepts of Faſting in the Law of *Moſes*; both as to Diſtinction of Meats, and the Time when they were to abſtain. The Goſpel adviſes faſting, and commands it in general; but the Diſtinction of Meats, Time, and Manner, are only a Precept of the Church. 2 *Par.* xx. *Joel.* i. 2. *Jona.* iii. *Luke* ii. 37. *Mat.* xvii. 20. *Mat.* vi. 17.

Q. *Does not the Apoſtle St.* Paul *ſay, that the Diſtinction of Meats is the Doctrine of Devils?*

A. Yes, and ſo do we call it a Doctrine of Devils, in the Senſe of the *Manichees*, and other Hereticks, who taught that certain Meats were created by the Devil, and conſequently bad in themſelves. But the Meats we abſtain from, we know to be from God, and good in themſelves;* we eat them with Thanſgiving the Day before, and the Day after the Faſt; we take them to be the moſt ſubſtantial and nouriſhing Food; for which Reaſon we abſtain from them in order to ſubdue the Luſt of the Fleſh, or do Penance for our Sins: And neither this great Apoſtle, nor any one that underſtands and follows him, ever ſaid, that this laudable and pious Diſtinction is the Doctrine of Devils; it being manifeſt that every one can for the Good of his Soul or Body, lawfully abſtain from what Meat he pleaſes: Nay the ſame Apoſtle ſays; *wherefore if Meat ſcandalize my Brother, I will never eat Fleſh, leſt I ſhould ſcandalize my Brother.* 1 Cor. vii. 13. Beſides if all Diſtinction of Meats were unlawful, the great St. *John* Baptiſt had been guilty of the Doctrine of Devils; for he drank neither Wine nor ſtrong Drink; and his Food was Locuſts and and wild Honey. *Matt.* iii. 4. *Matt.* xi. 18. The Prophet *Daniel* had been guilty, for he ſays of him-

* See *Tilemot.* Tom. ii. *P.* 231. et 280.

ſelf,

ſelf, *Fleſh and Wine entered not into my Mouth for three Weeks.* Dan. x. 3.

Q. *But does not our Saviour* Chriſt *himſelf ſay, that what enters into the Mouth does not defile a Man?*

A. Yes theſe indeed are his Words, but don't belong to this Point; for no one ſurely will urge this Text, which may ſeem to be againſt faſting in general, except Libertines and impious Perſons, who give full Scope to their evil Inclinations, and would fain diſcredit all Reſtraining and Mortification of the Fleſh; who impoſe upon ignorant and weak People, and manifeſtly profane the Word of God, in pretending to prove that *Chriſt* declared Faſting to be an idle and uſeleſs Action. When even our Saviour commends St. *John* Baptiſt's rigorous Abſtinence and other Auſterities; and faſted himſelf forty Days and forty Nights for our Inſtuction; *Mat.* xi. *Mat.* iv. 2. when alſo he tells us that certain Devils, *cannot be overcome but by Prayer and Faſting*; Mark ix. 28. And that the Children or Companions of the Bridegroom, that is, his own Diſciples or Followers, ſhould faſt when he was gone from them; *Luke* v. 35. which they undoubtedly did: witneſs what St. *Paul* writing to the *Corinthians*, ſays of himſelf, and the Preachers of the Goſpel, 2 *Cor.* vi. 5. In a Word, the Body of the Scripture, the Practice of the Servants of God, nay, even the Liturgy or common-Prayer-Book of the modern Church of *England* will riſe in Judgment againſt theſe looſe Livers, *whoſe God is their Belly, and whoſe End is Perdition*, Phil. iii. 19. To explain now the Meaning of our Saviour's Words, it muſt be obſerved that the *Scribes* and *Phariſees*, were very careful to waſh their Hands, their Diſhes, and Cups, before they eat or drank, leſt they ſhould be defiled; although they were inwardly full of Uncleanneſs and Iniquity: They ſaw our Saviour's Diſciples eat Bread without waſhing their Hands, and therefore they boldly reproached him for it, upon

which he anſwered them ſaying; *what enters into the Mouth does not defile a Man, but what proceeds out of the Mouth, and comes from the Heart, defiles a Man; for from the Heart proceeds evil Thoughts*, &c. *Mat.* xv. 11. Now 'tis plain that our Saviour ſays nothing here againſt Faſting; for even after *Chriſt* had ſpoken the foreſaid Words, eating of *Hogs-Fleſh* would have defiled the Souls of the Apoſtles, and of the whole *Jewiſh* Nation; the Primitive Chriſtians would have been defiled by eating *Blood or ſtrangled Meat* which was forbid; and tho' all Meats are clean in themſelves, yet to eat Meat that is forbidden, doth defile the Soul, as the Apple defiled *Adam*'s, and as taking of Drink to exceſs defiles the Drunkard; not that it was the forbidden Fruit, but the Sin of *Diſobedience* that defiled *Adam*, nor is it the Wine or ſtrong Liquor, but *Intemperance* or *Drunkenneſs* that defiles the Drunkard.

Q. *Now altho' I clearly ſee, that it is both lawful and laudable to faſt, yet I do not well ſee that the Church can command us to faſt.*

A. The *Jewiſh* Church often ordained Faſts. The People of *Ninive* ordered an univerſal Faſt. The Church of *England* do ſometimes proclaim and order a general Faſt; it is therefore manifeſt that the Catholick Church, can more warrantably oblige us to faſt, after the Example of the Apoſtles, who commanded the Primitive Chriſtians to abſtain from *Blood* and *ſtrangled Meat.* 1 Eſdr. viii. 21. 2 Chron. xxii. 2. Jer. xxxvi. 9. Jona. iii. 5. Acts xv. 20.

Q. *Why is Faſting commanded by the Church, and what are the Benefits?*

A. There are ſeveral Inducements for faſting, *viz. Firſt*, Out of Obedience to God and his Church. *Secondly*, As it is a Part of Religion, hence 'tis recommended in the Scriptures, as a Token of Humiliation, a Bridle to the Concupiſcence of the Fleſh, a Part of Prayer

Prayer, a Means to obtain Grace, and the Remiſſion of Sins, appeaſing God's Anger, caſting out the Devil, and in Satisfaction for Sin.

Q. *Is it not a* Jewiſh *Ceremony, and only a meer outward Performance?*

A. So it is made by ſome, who faſt only out of Policy, and Intereſt, *viz.** To increaſe the Breed of Cattle, to promote the fiſhing Trade, in order to eſtabliſh a Nurſery of Sailors, and for the Manning of the Fleet. But it was always practiſed in the old Law; and ſince Chriſtianity was eſtabliſhed, as a religious Duty, and had the ſame Effect as Prayer, Alms, and other outward Practices, when accompanied with due Diſpoſitions, as *Intention*, *Attention*, and good *Motives:* For certainly Faſting in order to chaſtiſe the Fleſh, and keep it in Subjection to the Spirit, and promote Virtue, is as much a religious Performance, as Prayer, and Alms, tho' when proper Diſpoſitions are wanting, both Prayer, Alms, and all other outward Practices are vain, and hypocritical; hence there are three Sorts of Faſting; *viz.* politick, hypocritical, and religious.

Q. *In what Manner is Faſting commanded by the Church?*

A. By abſtaining from certain Meats upon certain Days.

Q. *What Sorts of Meats are forbidden on Days of Faſting?*

A. Chiefly Fleſh, and ſometimes Eggs, and white-Meats, as Milk, Butter, Cheeſe, *&c.*

Q. *Are not all Meats good, and where is there any Example, or Precept in the Scriptures to make a Diſtinction of Meats?*

A. All Meats are good in themſelves, but bad when they are abuſed, *viz.* When they are uſed with exceſs, the Law of Nature forbids them, and when

* See an Act of Parliament of the 5th of Q. *Eliz.* Chap. v.

they are made uſe of, contrary to the Law of God, or his Church (which we ought to obey) they are bad, becauſe they are forbidden. Was not the forbidden Fruit good in itſelf, were not unclean Beaſts good of themſelves, were not Blood and ſtrangled Meats good tho' forbidden by the Apoſtles? Hence we have both Examples and Precepts for Diſtinction of Meats. *Acts* xv. 20.

Q. *On which Days is Faſting chiefly commanded?*

A. The forty Days of *Lent:* The *Vigils* or *Eves* of ſeveral particular Feaſts. The *Ember*-Days, and *Fridays* by the Cuſtom of *England*; with Abſtinence from Fleſh on the *Rogation* Days, and *Saturdays*; and other Times according to the Cuſtom of Nations or Laws of the univerſal Church.

Q. *By whom was* Lent *inſtituted, and why do you faſt thoſe forty Days?*

A. The Faſt of *Lent* is ſuppoſed to be of Apoſtolical Inſtitution; according to St. *Auguſtin*, *Tertullian* St. *Jerom*, and other ancient Fathers of the Church. * But be this at it will, it is certainly of a very antient Date; for it appears from the fifth Canon of the firſt general Council of *Nice*, that in the fourth Century the *Lenten* Faſt was well eſtabliſhed both in the *Eaſt* and *Weſt*. We faſt the forty Days of *Lent*, that we may in ſome Sort imitate the forty Days Faſt of our Saviour *Chriſt*, and that all may do Penance, and obtain Pardon of God for their Sins: That all may be duly diſpoſed for a worthy celebrating *Chriſt*'s Paſſion, and receiving the bleſſed Sacrament at *Eaſter*; and that thereby we may partake of the Merits of *Chriſt*'s Sufferings; and that we may riſe from Sin, and live united to *Chriſt* by his holy Grace, obtained by the worthy Fruits of Penance.

* See St. *Aug. Epiſ.* xxxvi. alias lxxxvi. ad Caſu. *Chap.* xi. *N.* xxv. Tert. L. de jeju. paulo poſt init. St. *Jer. Epſ.* liv. ad Marcellum.

Q. *Why*

Q. *Why do you fast on* Vigils ?

A. That mortifying our Apetites, and doing Penance thereon for our Sins, we may better prepare ourselves for a devout celebrating the Feasts that follow, and recommend to God, by Fasting and Prayer, the present Necessities of the Faithful.

Q. *Why are* Ember-Days *made Fasts, and why so called?*

A. They are so called from *Embers*, or *Ashes*, used formerly on Days of publick Penance, to humble and put us in mind, that Dust we are, and into dust we must return. There are three of them, at the four Seasons of the Year, *viz. Spring*, *Summer*, *Autumn* and *Winter*, being the *Wednesday*, *Friday*, and *Saturday*, of the first Week in *Lent*, of *Whitsun* Week, of the third Week in *September*, and of the third Week in *Advent*. They are commanded to be kept in Prayer and Fasting, according to the Example of the Apostles. *Acts* 13. 2, 3. *First*, In order to prevail with Almighty God to provide the Flock of Christ with able and virtuous Pastors, and to beseech him, that he would permit none (who are ordained at those Times) to enter into the sacred Order of Priesthood, but such as are called by him to the Ministry of his Church. *Secondly*, To thank and beseech God for the received and expected Fruits of the Earth, to satisfy him for the abuses of his Gifts, and to do Penance for the Sins committed within these Seasons.

Q. *Why on Fridays in* England ?

A. In Memory that Christ suffer'd for us on a Friday : And to move us to do Penance for our Sins which was the cause of his Sufferings: And this custom agreeable to our ancient Canons has the Force of a Law.

Q. *Why do you abstain from Flesh on the Rogation Days ; which be they, and why so called?*

A. The Rogation Days, are the three Days immediately following the fifth Sunday after *Easter* ; and they

they are so called from the *Latin* word *Rogo*, which signifies to *ask* or *request*. These Days are solemnized throughout the whole Church with Abstinence from Flesh, and publick Prayers for the Fruits of the Earth, on which also in Catholick Countries, a Procession is made, that the whole Church, both Laity and Clergy, may be represented as present to acknowledge Gods Goodness, and Providence over us, and to pray for the Continuance thereof.

Q. *Why do you abstain from Flesh on Saturdays?*

A. To prepare ourselves for a devout keeping of the Sunday.

Q. *Why is the Litany read, Procession, and Abstinence made on St.* Mark's Day?

A. To supplicate and beseech God to preserve us from all pestilential Distempers.

Q. *In what manner is Fasting perform'd on the aforesaid Days?*

A. Sometimes by only eating one Meal a Day, and abstaining from Flesh. Other Times by abstaining only from Flesh, but with Liberty of eating more Meals than one; and these are call'd Days of *Abstinence.*

Q. *Is it allow'd to take a Collation at Night? When is the one Meal to be eaten? Is it allow'd to drink any Time of the Day?*

A. A moderate Collation, *viz.* a Crust of Bread, or the like, at Night is allowed, by a general Custom of the Church. The Meal is to be eaten about Noon, and not sooner, unless in Case of a Journey, or some other Good Reason. As for drinking, it is the more common Opinion, that it is no Breach of the Fast to take a little Drink when very dry or thirsty, or for some other real Necessity; yet it is not supposed that it is allowed to sit tippling, for the sake of Company, or through a Love or Desire of Drink, and the Reason is, because strong Drink excites and enflames the inordinate Desires of the Flesh, as much or more than Meat:

Meat: Besides as I have already said, Fasting was instituted by the Church in order to subdue our disorderly Passions, to do Penance, and make Satisfaction for our Sins.

Q. *How is the Obligation to be understood of eating but one Meal?*

A. 'Tis to be understood so, that after once eating or breaking the Fast, 'tis a new Sin as often as a Person eats.

Q. *In what Cases are Persons excused in eating Flesh, and more Meals than one on fasting Days?*

A. The Cases are reduced to these three in general, *viz.* Incapacity, Necessity, and Labour.

Q. *What Sort of Incapacity does excuse, and what Necessity?*

A. As to one Meal a Day, young People, till they arrive at the Age of one and twenty, are excused; tho' as they advance in Years, they are advised to accustom themselves to the Usage of the Church more or less. Also old Persons who are very weak or feeble are excused; but it is to be observed that no Persons how old soever, are exempt, unless a considerable Weakness does accompany their Age; for by all that I can find, the Notion of People being exempt from fasting when arrived at the Age of 63 is Groundless; as may be seen in a Book entitled a Treatise of Tasting, by *R. P. Thomas Cong. Orat.* Part the 1st. *Cap.* xvii.* Also infirm Persons, breeding Women, and those who give Suck are excused; as likewise common Beggars, and such as are not in a Capacity to make one full Meal, by Reason of their Poverty.

Q. *What Sort of Labour will excuse to eat more than one Meal?*

A. When the Labour is hard, and impairs their Strength, for Instance, labouring Men, and Tradesmen, as Smiths, Carpenters, and all such as are forc'd to gain their Living by the Sweat of their Bodies; as

* Et ex St. *Basil. Hom.* ii. de Jeja.

also

alſo all ſuch as are upon tedious, and neceſſary Journies.

Q. *Are Perſons in the aforeſaid Caſes permitted to eat Fleſh?*

A. No they are not, unleſs their Caſe requires it, and then they are in all Caſes to obſerve the Rules of the Church, in order to obtain a Diſpenſation.

Q. *What are the Methods in order to obtain a Diſpenſation?*

A. They are to adviſe with, and have the Conſent both of their Phyſician, and ſpiritual Director, and obſerve their Orders, both as to the Subſtance and Manner.

Q. *What if the Caſe be evident, or doubtful, and acceſs cannot be had, either to the Phyſician or Director?*

A. If the Caſe is evident, and Acceſs cannot be had to the Perſons aforeſaid, in that Caſe, a Perſon is to follow his own Conſcience with the Advice of ſome knowing religious Perſon. If doubtful, he muſt wait till he can conſult his Phyſician or Director, and not incline to favour himſelf.

Q. *Is a Perſon diſpenſed with, at Liberty to eat Fleſh,* &c. *as often as he pleaſes?*

A. No, that is to be ſpecified in particular.

Q. *Who are to grant Diſpenſations?*

A. The *Pope* for the whole Church; *Biſhops* for their Dioceſs; and *Paſtors* to particular Perſons under their Charge.

Q. *Which is the third Precept of the Church?*

A. It concerns the Time when Perſons ought to confeſs their Sins?

Q. *Are all Perſons obliged by the divine Law, to confeſs their Sins, and is it abſolutely neceſſary to Salvation?*

A. It is neceſſary for all Perſons, who have been guilty of mortal Sin after Baptiſm: *Num.* v. 6. *John* xx. 23. *James* v. 16. *Acts* xix. 18, 19. For Confeſſion accompanied with due Requiſites is commanded by God as the ordinary Means for Remiſſion

miſſion of Sins committed after Baptiſm: But it is not abſolutely neceſſary *actually*, but only in *Deſire*, when it cannot be made.

Q. *What has the Church commanded as to Confeſſion?*

A. The fourth general Council of *Lateran*, which was held in the Year 1215. *Can.* xxi. has ordered all to confeſs their Sins once a Year, without ſpecifying the Time (and that it be made to one's own Prieſt) tho' the Church in the Council of *Trent*, *Seſſ.* xiv. C. v. *et* C. viii. ſeems to ſpecify that the annual Confeſſion be made in *Lent*, in order for the better diſpoſing of the Faithful for their Paſchal Communion. Now the Reaſon why the Church commands all the Faithful to confeſs at leaſt once a Year, is becauſe ſhe is ſenſible of the Negligence of many in their Soul's Concern; and therefore as a tender Mother, puts them in Mind of their Obligation in this Point.

Q. *Who is one's own Prieſt?*

A. The Pope, our Biſhop, and our own Paſtor, or Pariſh Prieſt.

Q. *Is the Confeſſion that is made to a Prieſt, who is not approved of by the Biſhop, invalid?*

A. Yes, and it is even ſo defined by the Church in the fourth general Council of *Lateran*, &c. *Can.* xxi. et *Concil. Baj.* Chap. viii. et *Concil. Rhem.* And 'tis to be obſerved that the Confeſſion made to any Prieſt who is not empower'd by the Biſhop, is not only invalid, but the Penitent likewiſe becomes guilty of a grievous Sin, by a Breach or Violation of this third Precept of the Church.

Q. *At what Age are we obliged to go to Confeſſion?*

A. When we are come to the Uſe of Reaſon, which is ordinarily conceived to be at eight Years of Age, for then we generally come to the Knowledge of Good and Evil, and may fall into Sin.

Q. *Is it certain that we are not obliged to go to Confeſſion, but once a Year?*

A. The

A. The Church obliges us to no more; but then it is to be obſerved, that the Church by this Precept does not take off the Obligation which every one may have of confeſſing oftner: Since all who are guilty of mortal Sin are obliged to confeſs as often as there is any apparent Danger of Death, by Sickneſs, War, Sea, or any dangerous Undertaking; as likewiſe before receiving any of the Sacraments (except Baptiſm) the Benefit whereof if duly conſidered ſhould move us often to confeſs our Sins, and not to neglect it as is too commonly done: For he who defers his eternal Welfare from Day to Day, and from Week to Week, is both void of Reaſon and Conſcience; ſince it depends of himſelf (with the Grace of God) to repent and confeſs his Sins. Beſides our Saviour himſelf commands us to be always prepared, becauſe we know not the Day, nor the Hour when Death will call upon us. *Luke* xii. 40. Moreover it is to be fear'd, as it commonly happens, that thoſe careleſs Chriſtians, who confeſs their Sins but once or twice a Year, do make a bad Confeſſion.

Q. *Which is the fourth Precept of the Church?*

A. It concerns the Time when Perſons ought to communicate, or receive the bleſſed Sacrament.

Q. *What is the Precept of the Church concerning Communion?*

A. In the primitive Ages, Chriſtians received it every Day; by Degrees they were ordered to receive upon ſeveral great Feaſts: At laſt the fourth general Council of *Lateran*, Can. xxi. decreed, under Pope *Innocent* the IIId. That all of both Sexes were oblig'd to communicate once a Year, at the Time of *Eaſter*, and that within their own Pariſh Church; and this Decree is ratified by the Council of *Trent.*

Q. *How do you compute the Time of* Eaſter, *when People are obliged to communicate?*

A. From *Palm-Sunday*, 'till *Low-Sunday* incluſively, by a Decree of *Eugenius* the IVth.

Q. *Are*

Q. *Are there no Exceptions, as to the Decree of* Innocent *the* III*d. in the* Lateran *Council?*

A. Yes, by a Licence from the Pope, our Biſhop, or Paſtor; Perſons may communicate out of their Pariſh Church. Again, it is left to the Diſcretion of the Confeſſor, if there is Occaſion to defer Communion 'till after *Eaſter*.

Q. *Are People obliged to receive the bleſſed Sacrament at any other Time of the Year?*

A. Yes, when Perſons are in Danger of Death, which is an Eccleſiaſtical Cuſtom all over the Church, and has the Force of a Law: And ſeveral national Councils, do expreſly command it. Hence ſeveral Divines hold there is a divine Precept for it, grounding themſelves on the Council of *Nice*, where it is call'd *a neceſſary Viaticum*. Beſides, it is to be obſerved, that tho' the Church only obliges us to communicate once a Year; yet ſhe exhorts us to a frequent Communion, provided we come with the neceſſary Diſpoſitions; and the Reaſon is, becauſe great Fruit is reaped from this heavenly Nouriſhment; *Mat.* xi. 28. And that it is to be feared, that thoſe who make uſe of the Food of eternal Life, but once or twice a Year, make no great Account of their Salvation.

Q. *At what Age are we obliged to receive the Holy Communion?*

A. When we come to Senſe and Underſtanding, ſo as to be capable to diſcern the Greatneſs of this Myſtery, which is conceived ordinarily to be, at about twelve Years of Age; but it is firſt requiſite, that we be well inſtructed in the Catechiſm, or Chriſtian Doctrine.

Q. *What Puniſhment does the Church inflict on thoſe who comply not with this Precept, and that which we ſpoke on laſt?*

A. She orders them to be baniſhed from the Communion of the Faithful, and deprived of Chriſtian Burial.* But this Excommunication does not fall upon

* See *Conc.* 4. *Later.*

on thoſe whom the Paſtor puts off for a Time, in order that they ſhould do Penance, and duly prepare themſelves.

Q. *Is there any divine Precept of receiving the bleſſed Sacrament incumbent upon all, and is it neceſſary for Salvation?*

A. It is not abſolutely neceſſary to Salvation, as *Baptiſm* is for Infants, and *Penance* for Sinners: Yet there is a divine Precept, of receiving one Time or other, either *actually* or in *Deſire*, founded in theſe Words of our Saviour Chriſt, *unleſs you eat the Fleſh of the Son of Man, and drink his Blood, you ſhall not have Life in you.* John vi. 54.

Q. *What do you ſay concerning Infants receiving the bleſſed Sacrament?*

A. There is no divine Precept for Infants receiving the Holy Sacrament, for they cannot prove themſelves as St. *Paul* requires. 1 *Cor.* xi. 28. And they have a Right to Heaven by Baptiſm alone.

Q. *Which is the fifth Precept of the Church?*

A. Payment of Tithes.

Q. *What are Tithes?*

A. The tenth Part of the Products of the Earth.

Q. *To whom are Tithes payable? On what Account? And by what Law?*

A. They are payable to the Miniſters of the Church, in order to ſupport them creditably without any Interruption to their ſpiritual Duties. They are demanded as a Part of Religion, and an Acknowledgement of God's ſupreme Dominion over all the Earth, and the Fruits thereof are aſſign'd for the Benefit of his Repreſentatives, employed in religious Matters: They are alſo due by the Law of Nature, for a *Labourer*, as St. *Paul* ſays, *is worthy of his Hire* or *Reward*; 1 *Tim.* v. 18. And in another Place he ſays, *that they who ſerve the Altar, live by the Altar:* 1 Cor. ix. 13. They are likewiſe due by human Laws, Civil, and Eccleſiaſtical, eſtabliſhed for that Purpoſe. Hence

we

we read in the 14th Chapter of *Geneſis*, ver. 20. and the 7th of the *Hebrews*, ver. 2. that *Abraham* paid Tithes to *Melchiſedec* who was the high Prieſt. Hence in the Law of *Moſes*, the *Levites*, or ſacerdotal Race, were ordered by Almighty God to have all the Tithes paid to them; and beſides had five large Cities ſettled upon them, with all their Dependences and Lands belonging to them. *Levi.* xxvii.

Q. *Is the tenth Part preciſely due by the Law of Nature, or Law of God?*

A. It was due preciſely by God's Appointment among the *Jews*, but the *Moſaick* Law being aboliſh'd by the Goſpel, all the Church could demand, was a competent Subſiſtence for the Miniſtry, till by Degrees the Tithes were again ordered for the Miniſtry, by civil and eccleſiaſtical Laws, as they now ſtand, according to the different Cuſtoms of Nations. *Num.* xviii. ver. 21. et 28. *Mala.* iii. 10.

Q. *Which is the ſixth Precept of the Church?*

A. It concerns the Time of celebrating Marriage.

Q. *When are Marriages not to be ſolemnized, according to the Precept of the Church*;

A. From the firſt *Sunday* of *Advent*, until the *Epiphany* or *Twelfth-day* be paſt; and from *Aſh-Wedneſday*, 'till *Low-Sunday* be paſt.

Q. *Why is the Celebration of Marriage forbidden at theſe Times?*

A. Becauſe they are Times appointed by the Church for Penance, Prayer, or Devotion, and therefore not proper to be ſpent in carnal Pleaſures, and publick Feaſting. This Prohibition is of antient Date, and confirmed by the Council of *Trent*:* and is agreeable to the Advice of the holy Scriptures.

Q. *Are there no Exceptions?*

A. Yes, when there is Danger of Scandal, or a foreign long Journey to be taken, *&c.* But then the

* *Seſſ.* 24. decrt. de reform. Matri *Cap.* x. See *Joel* C. xii. 16. et 1 *Cor.* C. vii. 5. et 1 *Pet.* C. iii. 7.

Marriage is to be performed privately, and the Reasons are to be allowed of by the Superiors of the Church.

The Sacraments in general expounded.

Q. *WHAT is the Signification of the Word Sacrament?*

A. Among profane Writers, it has several Significations, but as it is used in the Scriptures and ecclesiastical Authors, 'tis taken for a hidden or mysterious Work; and in general is a visible Sign of some holy Thing.

Q. *In what other Sense, are the Sacraments of the new Law a Sign?*

A. St. *Thomas* says, they are a Commemorative of *Christ*'s Passion and Merit; a Demonstrative of Grace present and a prognostick of future Glory.

Q. *What is a Sign, and how many Sorts of Signs are there?*

A. A Sign in general is what puts us in Mind of something else: Of which there are two Kinds, one *natural*, the other *arbitrary*. For Instance, Smoke is a natural Sign of Fire; the Rainbow, is a Sign of God's Promise, that there should not be another Deluge. *Gen.* ix. Some Signs are *practical*, others *speculative*. Of the first Kind are the Sacraments, which produce Grace; of the second Kind, was the brazen Serpent, representing *Christ*'s Crucifixion.

Q. *What is properly a Sacrament of the new Law?*

A. 'Tis a visible Sign of inward invisible Grace, instituted or appointed by *Christ* for Man's Sanctification.

Q. *Can only God institute Sacraments?*

A. As God is the only Author of Grace, so he only can ordain Signs that are capable of producing Grace.

Q. *What*

Q. *What has the Council of* Trent *defined concerning* Chriſt *being the Author of the Sacraments?*

A. So as to be underſtood that *Jeſus Chriſt* immediately inſtituted them: Tho' ſuch a Power might have been given to his Church inſtrumentally.§

Q. *What Sort of Sacrament was St.* John Baptiſt's *Baptiſm?*

A. The Council of *Trent* defines, it had not the ſame Effect with the Baptiſm of *Chriſt*.*

Q. *Are not holy Water, bleſſed Bread, and other conſecrated Things, Sacraments?*

A. No, we call them Sacramentals, or Signs only of Holineſs. They give not *ſanctifying* Grace, but only *actual* Grace, as being outward Parts of Prayer; they cauſe not actual Grace *by their own Force*, nor has Man Power to aſſign actual Grace toſuch Things.†

Q. *Were there no Sacraments before the Law of Grace? Which were they, and what Effect had they?*

A. The divine Worſhip always required the Uſe of viſible Signs ſuitable to the State Man lived in.

Q. *What Sacraments belonged to the Law of Nature?*

A. The Sacrifices, and other outward Tokens ſignifying a Belief in the *Meſſiah*,

Q. *What Sacraments belonged to the Law of* Moſes?

A. They were very numerous, *viz.* Circumciſion, the Paſchal Lamb, Ordination of Prieſts; and in general all their Sacrifices were Signs of what would happen under the Law of Grace.

Q. *What Effect had thoſe Sacraments*;

A. They were only ſpeculative Signs of ſanctifying Grace: Yet they conferred a legal Sanctity, which conſecrated the Performers ſo far as to make them obedient to the Law of *Moſes*.

Q. *What are we to believe as to the* Matter *and* Form *of the Sacraments, and how are they to be conceived?*

§ *Seſſ.* vii. *Can.* i. de Sacr. in gen. * *Seſſ.* vii. *Can.* i. de Baptiſ. † Ex opere operato.

A. Eugenius the IVth, in his Decree, in the Council of *Florence*, which was held in the Year 1439, declares, that every Sacrament requires *Matter*, *Form*, *and Intention of doing what the Church does*. Now the *Matter* and *Form*, are not to be taken ſtrictly and properly; but only metaphorically, that is, for ſome ſenſible Thing, Action, Words or Signs to determine the Meaning.

Q. *What is* Calvin's *Opinion concerning the* Form *of Sacraments?*

A. He pretends the Words are not *conſecratory*, but only *concionatory* or inſtructive, and ſerve only to nouriſh the Faith of the Receiver. An Opinion condemned by the Council of *Trent*,* and manifeſtly falſe, as appears in the Sacrament of Baptiſm, where the Infant has no Faith, and is incapable of Inſtruction.

Q. *Were the* Matter *and* Form *of the Sacraments determined and ſpecified by* Chriſt?

A. Moſt of them were ſpecified. Yet ſeveral Divines are of Opinion, that the *Matter* and *Form* of Ordination was only determined in general, it being left to the Church, to ſpecify the particular *Matter* and *Form*; which always were to be ſuch, as expreſſed the Power that was given. Whereby theſe Divines eaſily reconcile the Rituals of antient Times, among the *Latins*; and the Difference between the *Græcian* and *Latin* Rituals, where there is ſome Variety in the *Matter* and *Form*. According to theſe Divines, tho' *Chriſt* appointed the Contract to be the *Matter* of the Sacrament of Matrimony, yet the Church has a Power to ſpecify the Nature of the Contract: As the Council of *Trent* did,† by declaring clandeſtine Contracts, which before were only unlawful, to be afterwards void or null, aud not a ſufficient Matter.

* *Seſſ.* vii. *Can.* v. de Sacr. in gen.
† *Seſſ.* xxiv. decret. de Reform. Matri.

Q. *Is*

Q. *Is it lawful to change the Matter and Form of the Sacraments? And in what Cases is it forbidden or allow'd?*

A. An essential Variation, makes the Sacrament invalid. Now a Variation is essential, if a different *Matter* is made use of, or the Sense of the *Form* altered: But if the Alteration happen only in the Ceremonies, 'tis only accidental, and destroys not the Sacrament, for Instance, the *Form* of Baptism is valid in any Language: As also if thro' Ignorance of the *Latin* Tongue, one should say, *ego te baptizo in Nomine Patris, et Filio, et Spiritus Sanctus.* If there be a Doubt of the *Form* it is to be repeated conditionally. The Form of Baptism is invalid if a Person should say, *I baptize thee in the Name of God, or in the Name of the Trinity.* Because they are not equivalent to the true *Form.*

Q. *Who are the Ministers of the Sacraments?*

A. Only Bishops and Priests, by their Office; tho' the Laity in some Cases are the Ministers; as for Instance, a Layman, in Case of Necessity, where a Priest is not to be had; as also Hereticks, Schismaticks, *&c.* may validly baptize, if they make use of the true *Matter* and *Form*, and intend to do what the Church does; as it is defined in several Councils against the *Donatists.* Neither is the State of Grace requisite to the Validity of the Sacrament, in the Minister; as 'tis defined against *Wicklif.** Women may also baptize validly, and lawfully in Case of Necessity.

Q. *Are Ministers the Causes of Grace in the Sacraments?*

A. They are only the Instruments; God is the only principal Cause, as he is in working Miracles.

Q. *Does the Minister sin mortally, if he administers a Sacrament in the State of mortal Sin?*

A. Yes, but the Ritual says, that if he has not an Opportunity of confessing, he is to make an Act of Contrition.

* Con. Trid. *Sess.* vii. *Can.* xii. de Sacr. in gen.

Q. *What if a Minister is in the State of mortal Sin, can a Person receive a Sacrament from him?*

A. In extreme Necessity he may: He may also without extreme Necessity, if the Minister is not denounced by the Church; and even otherwise, if there is any urgent Occasion; but if there is no urgent Occasion, he co-operates with the Sin; yet care must be taken, not to judge rashly of the Minister's State.

Q. *What Intention is required in the Minister? What Effects do the Sacraments produce? In what Manner do they produce Grace? What is the proper Grace of every Sacrament? What Number of Sacraments are there in the new Law?*

A. In the first Place, Intention in general, is a Volition, or Act of determining of a Thing by the Means; 'tis requisite to every rational Action, and much more to every religious Action.

Q. *How many Kinds of Intention are Men capable of?*

A. Chiefly three, *viz.* *Actual*, which is accompanied with an actual Attention of the Mind, to the Thing we are about. A *virtual* Intention, is when the actual Intention is judged to remain in its Force, by not being expresly retracted, or interrupted by too long a Time. An *habitual* Intention is the Facility of performing a Thing, obtained by Habit or Custom without any actual Reflection, or virtual Influence, upon the Work.

Q. *Apply these Matters to the Ministers of the Sacraments?*

A. An *actual* Intention is most desirable, a *virtual* Intention is sufficient, an *habitual* Intention is not sufficient.

Q. *In what Cases is there a Defect of a sufficient Intention?*

A. If a Minister performs the Work in a ludicrous Manner. If he retracts his Intention. If he is asleep, Drunk,

Drunk, or Mad; he has either no Intention, or only an habitual one.

Q. *Is it neceſſary to intend the Effect of the Sacrament?*

A. No, otherwiſe Hereticks and Pagans could not baptize validly. 'Tis ſufficient to have an Intention of doing what the Church of *Chriſt* does, without conſidering which is the true Church.

Q. *What Intention is required in thoſe who receive the Sacraments?*

A. At leaſt an *habitual* Intention, and generally an *actual*, or *virtual* Intention, that they may receive lawfully. Yet there is ſomething particular in the Caſe of Extreme-Unction, when an interpretative Intention is ſufficient, according to the Practice of the Church.

Q. *Are not Diſpoſitions required in the Receivers?*

A. Yes, ſeveral, as Faith in ſome, and Charity in others; not that the Sacrament is not given without them, but that Grace is not given without them.

Q. *What Benefit has the Receiver who partakes of a Sacrament without due Diſpoſitions?*

A. He receives the Character in the three Sacraments of Baptiſm, Confirmation, and Order, tho' not the particular ſacramental Grace; which however is beſtowed upon him, when the Fiction or Impediment is removed by true Penance (at the ſame Time he is ſuppoſed, when he receives the ſaid Sacraments, to have the general Diſpoſitions for the Character, *viz.* Intention, *&c.*) This Recovering of the ſacramental Grace is expreſly aſſerted by St. *Auguſtin*, and is the Opinion of the Church.

Q. *What is particularly to be obſerved, concerning thoſe who receive the Sacraments?*

A. Firſt, as to Infants, no Diſpoſitions are required. As to adult Perſons, ſeveral Diſpoſitions are required, to make the Sacraments valid, *viz.* Intention and Conſent, excepting the Sacrament of the *Euchariſt*:

Other Diſpoſitions are required in the Adult, to receive the Effect, *viz.* ſanctifying Grace, Faith, Contrition, or Attrition, *&c.*

Q. *What Effect have the Sacramentals*, viz. *Exorciſms*, *Croſſing*, *Agnus Dei*, *Holy-Water*, &c. *and how do they produce their Effects?*

A. The chief Effects, are pious Thoughts, or actual Grace; the Remiſſion of venial Sin, by Means of ſuch Grace; the Remiſſion of temporal Pain; driving away Temptations, and the Devil; reſtoring to corporal Health. But theſe Effects are not infallibly produced by Virtue of the Sacramentals alone: So that they produce their Effects, as being an outward Part of the Prayers of the Church, and of the pious Prayers of thoſe who make uſe of them.

Q. *You ſay the Sacraments produce Grace, in what Manner is this done? Do they all produce the ſame Sort of Grace?*

A. They all produce Grace in the Nature of Channels or Vehicles, where God is as principal, the Miniſter as joint Inſtrument, the Elements as ſeparate Inſtruments. As to the Grace conferr'd, 'tis different in moſt of the Sacraments; ſome confer the firſt Grace, as *Baptiſm* and *Penance*, and they are called the Sacraments of the Dead; others confer an Increaſe of Grace, and are called the Sacraments of the Living, as are all the reſt of the Sacraments.

Q. *Give me a diſtinct Account of the ſpecifick Grace conferr'd by each of the Sacraments?*

A. The Grace of *Baptiſm* is regenerative, it remits original Sin, entitles to the Name of Chriſtian, and gives a Right to partake of the other Sacraments. The Grace of *Confirmation* is ſtrengthening, and gives Courage to profeſs the true Faith. The Grace of the holy *Euchariſt* is nutritive, and unites us to *Chriſt*. The Grace of *Penance* is remiſſive of actual Sins, and occaſions Sorrow for them, and Protection againſt a Relapſe. The Grace of *Extreme-Unction* ſtrengthens the

the ſick Perſon againſt Temptations, at that Time, and procures Health. The Grace of *Order* diſpoſes the Miniſtry to perform their Functions with ſpiritual Profit. The Grace of *Matrimony* enables the Parties to comply with the Burdens of their State.

Q. *Is not a* Character *the Effect of ſome of the Sacraments, and what are the Properties belonging to it?*

A. A *Character* is a ſpiritual Power in the Soul, whereby a Perſon is diſtinguiſhed from others, and made capable of receiving, and giving other Sacraments, and performing what belongs to the Divine Worſhip.

Q. *Which are the Properties of the ſacramental Character?*

A. 'Tis given only in three Sacraments, *viz.* Baptiſm, Confirmation, and Orders.* 'Tis indellible. 'Tis a Quality diſtinct from the Soul, but ſome Divines ſay the contrary.

Q. *How many Sacraments are there in the new Law?*

A. Seven, *viz.* Baptiſm, Confirmation, Euchariſt, Penance, Extreme-Unction, Holy Orders, and Matrimony. The divine Will was the chief Reaſon of the Number. But there is a certain Analogy, between a corporal and ſpiritual Life. A Chriſtian is born ſpiritually by *Baptiſm*; the ſpiritual Life is increaſed, and ſtrenthen'd by *Confirmation*; 'tis nouriſhed by the *Euchariſt*; when Sick 'tis purged by *Penance*; when dangerous ill, 'tis reſtored by *Extreme-Unction*; Œconomy is preſerved in ſpiritual Matters by *Order*; the Species is preſerved by *Marriage*, and Grace given to anſwer the Ends of that State.

Q. *Why do the Scriptures and antient Fathers never mention the Number of the Sacraments to be ſeven?*

A. They never mention the Number to be two; 'tis ſufficient to mention the Things. So the Scrip-

* Con. Trid. *Seſſ.* vii. *Can* ix. de Sacr. in gen.

tures

tures never mention that there are twelve principal Articles of our Belief, to which all the reſt are reduced; neither do they ever mention the Word Trinity or Conſubſtantiality There was no Occaſion to mention the Number, till the Diſpute aroſe, and this it was, which made the Church mention the Number, which ſhe defined in the general Councils of *Florence* and *Trent* ‖.

Q. *Do not the Number of Orders*, viz. *Epiſcopacy*, *Prieſthood*, *Deaconſhip*, &c. *increaſe the Number of Sacraments?*

A. No, they are all reſolved into Prieſthood which is the Plenitude of Orders; all the others are as it were Species or Branches of Prieſthood.

Q. *What do you ſay as to the Dignity, and Neceſſity of the Sacraments reſpectively?*

A. 'Tis defined by the Council of *Trent*, that they are not all equal in Dignity, and that the Euchariſt is the moſt excellent, as being the Fountain of all Grace*. As to the Neceſſity, 'tis defined by the Council of *Trent* that they are neceſſary to Salvation; but ſome in one Manner, and ſome in another†. For inſtance, Baptiſm is abſolutely neceſſary for Infants. Baptiſm and Penance are neceſſary for the Adult, either *actually* or in *Deſire*. Matrimony is neceſſary for the whole, but not for every patticular. Order is neceſſary for thoſe, who perform the ſacerdotal Functions. The Euchariſt, Confirmation and Extreme-Unction, are neceſſary, according to the Precepts of God and his Church, at certain Times, but not *abſolutely*, when not obtainable.

Q. *As there are a great Number of Ceremonies made uſe of in adminiſtering the Sacraments, let me have your Opinion of them?*

A. Ceremonies are external Performances, made uſe of, either by Chriſt, the Apoſtles, or the Church

‖ Trid. *Seſſ.* vii. *Can.* i. de Sacr. gen. * *Seſſ.* vii. *Can.* iii. de Sacr. in gen. † *Seſſ.* vii. *Can.* iv. de Sacr. in gen.

after-

afterwards; not essential to the Sacraments, but instituted for Decency, and to promote Devotion.

Q. *Is it lawful for any particular Person, or even national Church to alter the Ceremonies?*

A. No, if they are approved of, and practised by the whole Church, and handed down by Tradition, from the earliest Times of Christianity; because these are supposed to have been in Use, from Christ and his Apostles. Such as those are Exorcisms, Sufflation, the Sign of the Cross in Baptism, anointing, imposing of Hands, *&c.*

Q. *Is it not Superstition, to make use of Ceremonies?*

A. By no Means, Superstition is to make use of outward Performances, expecting Blessings from them, which neither Nature, nor Appointment, can promise or produce. The Ceremonies the Church makes use of, are in the Nature of Prayer, of which they are a Part. Now God has annexed certain Blessings to Prayer.

Q. *But are not many of the Ceremonies ridiculous, and a Hindrance to true Devotion, by their Number?*

A. Not at all; they are significative, and represent all the pious Duties of Christian Religion; and if any appear ridiculous, the Church takes care to retrench them, and reform herself in all Matters of Discipline.

Baptism expounded

Q. *WHAT is Baptism?*

A. 'Tis an exterior washing of the Body, under a certain Form of Words; or thus, 'tis the *first* and most *necessary* Sacrament, instituted by *Christ*, to free us from *original* Sin, and all *actual* Sin committed before

before Baptiſm; it makes us Children of God and his Church; 'tis the *firſt* Sacrament, becauſe before it no other Sacrament can be validly received; 'tis the moſt *neceſſary*, for *unleſs a Man be born again of Water, and the Holy Ghoſt he cannot enter into the Kingdom of God.* Jo. iii. 5.

Q. *How many Sorts of Baptiſm are there?*

A. We commonly reckon three, *viz.* 1, Baptiſm of *Water*; 2, of the *Spirit*; 3, and of *Blood:** But the firſt is only properly a Sacrament.

Q. *What is the Baptiſm* of the Spirit, *and what Effects has it?*

A. 'Tis a true Contrition, with an ardent Deſire of Baptiſm, if it cannot be otherwiſe obtained; it remits both *original* and *actual* Sin, but not always the temporal Pain due to Sin.†

Q. *What is the Baptiſm of* Blood, *and what are its Effect?*

A. 'Tis Martyrdom, and remits *original* and *actual* Sin, with all the temporal Pain. Hence the *Holy Innocents* are eſteemed Martyrs, as being baptized in their own Blood. §

Q. *When was the Sacrament of Baptiſm firſt inſtituted by* Chriſt; *and when were Chriſtians firſt obliged to receive it?*

A. It was inſtituted before *Chriſt*'s Paſſion; ſome holy Fathers and Divines ſay, it was inſtituted when *Chriſt* was baptized by St. *John*; others when *Chriſt* ſaid, *unleſs a Man be born again of Water and the* Holy Ghoſt, *he cannot enter into the Kingdom of Heaven.* St. *John* iii.‖ St. *Auguſtin* ſays, *Chriſt* baptized the Apoſtles; but be this as it will, 'tis certain they baptized all Perſons, after the Aſcenſion of our Saviour, according to the Commiſſion they received from *Je-*

* 1, Aquæ, 2, Flaminis, 3, Sanguinis. † St. *Aug.* L. 4. de Bap. C. 22, 23 et 25. § St. *Cypri. Ep.* lxxiii. ad jubaianu. ‖ St. *Greg* Naz. Orat. in nat. St. *Aug.* Serm. 29 36 et 37 de Bap.

ſus

ſus Chriſt, when he ſaid, *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Mat. xxviii. 19. And that the Obligation then began, as the Goſpel was promulgated.

Q. *Which is the eſſential* Matter *of Baptiſm?*

A. Natural Water, as 'tis defined in the Council of *Trent*;* ſo that artificial Water, or other Liquids, are not a proper Matter. It muſt alſo be applied by Ablution, ſo that Ice, unleſs diſſolved is not ſufficient: Beſides the Water ought to be conſecrated, according to the Ritual; but this is not *abſolutely* neceſſary, only upon Account of the Precept.

Q. *After how many Ways, may this Ablution be performed?*

A. Three, by *Immerſion*, that is, plunging and dipping the Body. *Secondly*, by *Infuſion* or *Effuſion*. *Thirdly*, by *Aſperſion* upon ſome particular Part. 'Tis probable the Apoſtles baptized by Aſperſion, or Effuſion; becauſe 3000 were baptized in one Day. *Acts* ii. 41. Yet in the primitive Ages, the Practice was to baptize by three Immerſions, which the Church has altered for three Infuſions. One Infuſion is ſufficient, as to the Validity of the Sacrament, as alſo without making the Sign of the Croſs.

Q. *Which is the Form of Baptiſm, and how is it to be explained?*

A. The neceſſary *Form* are theſe Words. *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Some add the Word *Amen*, but 'tis not in the *Roman* Ritual. Again, we are to baptize *in the Name*, as St. *Auguſtin* ſays, and not in *the Names*. Neither is Baptiſm valid, *in the Name of Chriſt*, *in the Name of God*, or *in the Name of the Trinity*; becauſe they don't expreſs the Myſtery; and Tradition requires a diſtinct Signification. Again it

* *Seſſ.* vii. *Can.* ii. de bap.

is

is to be obſerved. that the ſame Perſon who applies the *Matter*, muſt pronounce the *Form*, otherwiſe the Baptiſm is invalid.

Q. *Why are the Apoſtles in the Scripture ſaid to have baptized in the Name of* Chriſt? *Acts* viii. 12.

A. St. *Cyprian*, and other Fathers ſay, that *in the Name of* Chriſt, ſignifies *by the Authority of* Chriſt; but that they at the ſame Time made uſe of the diſtinct *Form*. St. *Thomas*, as alſo the *Roman* Catechiſm ſay, if the Name of *Chriſt* was only made uſe of, it was by a particular Diſpenſation, to the End the Power of *Chriſt*, might particularly be eſtabliſhed at that Time.

Q. *Is it neceſſary to Salvation that all Perſons, even Infants, ſhould be baptized?*

A. It is abſolutely neceſſary for all adult Perſons to be actually baptized if they can; or in Deſire where it cannot be actually obtained: As for Infants they are to be *actually* baptized; as it is defined againſt the *Pelagians*; and ſince, againſt the *Calviniſts* in the Council of *Trent*.* This Doctrine is grounded upon the Words of our Saviour *Chriſt*, where he ſays, *unleſs a Man be born again of Water and the Holy Spirit he cannot enter into the Kingdom of God.* St. *John* iii. 5.

Q. *Is Baptiſm to be deferred till Infants are able to anſwer for themſelves?*

A. No, the contrary is defined againſt the *Anabaptiſts* by the Council of *Trent*.

Q. *Is a Child half born to be baptized?*

A. If Life appear it may: If Life be doubtful, the Ritual orders Baptiſm *under Condition*.† The ſame Ritual orders, the Baptiſm of a Monſter *under Condition*.

Q. *Which are the Effects of Baptiſm?*

A. A total Remiſſion of *original* and *actual* Sin, with the Pains due to them. Hence no Satisfaction

* *Seſſ.* vii. *Can.* viii. de bap. † Sub Conditione.

is

is appointed, when adult Persons are baptized. Again all spiritual and supernatural Gifts are given at the same Time. It is an entire Regeneration or new Life; it gives a Right to all the other Sacraments; it opens the Gates to Heaven; it gives a Character, and cannot be reiterated. All these Points are defined by the Council of *Trent*.

Q. *What is to be said concerning the Minister and Place of Baptism?*

A. Every Man is a Minister, in Case of Necessity, that is to say, when a Priest cannot be had, using the true *Matter* and *Form*, with *an Intention of doing what the Church does:* But only the *Bishop* or Parish *Priest* is the proper Minister *by Office*,* or one deputed by the Ordinary. Hence Chaplains are not to baptize *by Office*, nor Superiors of religious Orders. Hence there is a Regulation to be observed, when there is urgent Necessity, *viz.* a Man is to be preferr'd to a Woman, and those in higher Orders, to those in lesser. As to Place, the Rituals order it to be in the Church, unless in Princes Children, and even then, 'tis to be done in an Oratory, and the Water fetched from the Parish Church.

Q. *Is it lawful to receive Baptism twice?*

A. No, it is not lawful to receive it upon any Account more than once; *Heb.* vi. ver. 4. 6. and the Reason is, because it imprints a spiritual Character in the Soul, which shall remain for ever, either to our great Joy in Heaven, or our Confusion in Hell.

Q. *What are the Penalties for Re-baptizing?*

A. By the old civil Law, it was Death: And now by the Canons of the Church, 'tis Irregularity, and otherwise punishable.

Q. *What is required of him, who has a Mind to receive Baptism?*

A. It is required of him, and he promises to God, to renounce the Devil, his Works, his Pomps and

* Ex Officio.

all

all his Vanities. Moreover, it is neceſſary for him, who is come to the Uſe of Reaſon before he receives Baptiſm, to have Faith, a true and hearty Sorrow and Deteſtation for all his Sin, and to begin to love God.*

Q. *What do you underſtand by the Works, Pomps, and Vanities of the Devil?*

A. By the Works of the Devil, we underſtand all Kinds of Sin. By the Pomps and Vanities of the Devil, we underſtand Vain-glory, wordly Ambition, and every other Kind of Pride.

Q. *For what End are Godfathers, and Godmothers appointed us, and what is the Diſcipline of the Church as to this Point?*

A. That they may anſwer for, and inſtruct us in Caſe our Parents ſhould die, or be wanting or negligent in that Part of their Duty; which Obligation lies on them. At preſent, ſince the Council of *Trent*, there is to be only one Godfather and one Godmother, and no more; and they ought both to be Catholicks, and of a good Reputation. According to the Council of *Trent*, a ſpiritual Affinity is contracted between the *baptized* and the Sponſors, as alſo between the *Father* and *Mother* of the baptized, and the Sponſors; but not between the Sponſors themſelves. This Affinity is an *Impediment*,† not only making Marriage unlawful, but alſo invalid betwixt the Parties. 'Tis alſo to be noted that he who baptizes the Child, contracts a ſpiritual Affinity with the *Child*, and with the Child's *Parents:* But where a Child is baptized without the Ceremonies, in Caſe of Neceſſity, there is no Affinity contracted, when the Cerrmonies are performed afterwards; and the Reaſon is, becauſe that Ceremony is not a Sacrament. This is declared by *Innocent* the IIId.

Q. *Are we bound to fulfil all that our Godfathers and Godmothers have promiſed in our Name?*

* Conc. Trid. *Seſſ.* vi. C. 6. † Impedimentum dirimens.

A. We

A. We certainly are; for it is upon that Condition we are admitted to Baptism, and were made Members of the Church, and Heirs of the Kingdom of Heaven. *Gal.* v. 3. 6.

Q. *What Obligation does Baptism lay upon us?*

A. To believe firmly all that the Catholick Church teaches: *Secondly*, To keep faithfully all the Commandments of God, and his Church: *Rom.* vi. 3, 4. And *lastly*, to follow dilligently the Example of our Saviour *Christ*, and his Saints. 1 *Pet.* ii. 21.

Confirmation expounded.

Q. *WHAT is Confirmation?*

A. 'Tis a Sacrament conferred by a Bishop, by Imposition of Hands, and Unction with Chrism, under a certain Form of Words; and instituted to confirm the baptized, in the Faith of *Christ* and his Church, and to resist all Temptations against it.

Q. *What Grounds have you to believe it is properly a Sacrament?*

A. First, from the Scriptures, where we read in the *Acts* of the Apostles. Chap. viii. When *Peter* and *John* were sent to confirm the *Samaritans*, by Imposition of Hands, to receive the Holy Ghost, tho' they had already been baptized. Heb. vi. 2. 2 *Cor.* i. 21, 22. *Acts* xix. 5, 6. *Secondly*, From the holy Fathers who all agree that Confirmation is a Sacrament.*

* See St. *Ambr.* de Sacr. L. 3. C. 2. et L. de Spir. Sanc. C. 6, et 7. St. *Aug.* de Trinit. L. 15. C. 26. et in Ps. 26. *Tertul.* L. de Bap. C. 8. et L. de resur. C. 8. St. *Hier.* Contr. Lucifer. *Tom.* iv. Part 2,

Q. *That Ceremony was uſed only in thoſe Times, to give the Holy Ghoſt viſibly, in order to work Miracles and other Gifts.*

A. That was one Effect proper then, but it alſo gave ſanctifying Grace, and was practiced in every Age ſince, for the latter Purpoſe, as the Fathers all aſſert.

Q. *Do Proteſtants hold it to be a Sacrament?*

A. No; only a Ceremony, for Inſtruction of Youth in their Faith, after they are arrived at the Uſe of Reaſon, and to put them in Mind of their baptiſmal Vows. But tho' they will not in formal Terms call it a Sacrament, yet they will own the Antiquity and Uſe of it, from the Apoſtles Time; and by their Book of Common-Prayer, 'tis ordered: "That as "ſoon as the Children can ſay, in their Mother "Tongue, the Creed, the Lord's Prayer, the ten "Commandments, *&c.* They be brought to the Biſhop, by one that ſhall be their Godfather or Godmother, and the Biſhop ſhall confirm him, *&c.* For "as much as Confirmation is adminiſtred to them "who are baptized, that by the Impoſition of Hands "and Prayer, they may receive Strength and De-"fence againſt all Temptations to Sin, and the As-"ſaults of the World and the Devil." Now what is the *Strength* and *Defence*, which they receive againſt the Temptations of Sin, the World, and the Devil, but the Grace of God; if then they own *Grace* to be given thereby, they ought to own it to be a Sacrament, as having all Requiſites to a Sacrament, *viz. Matter*, *Form*, and a proper *Miniſter*. And 'tis the *Acts* of the Apoſtles. Chap. viii. that the *viſible* Sign of the Impoſition of Hands has annexed to it an *inviſible Grace*, *viz.* the imparting of the Holy Ghoſt; conſequently *Confirmation* is a *viſible* Sign of *inviſible Grace*, and therefore is a Sacrament.

Q. *What is the* Matter *of this Sacrament?*

A. Im-

A. Impoſition of Hands and Unction with Chriſm.

Q. *The Scriptures makes no mention of Unction with Chriſm?*

A. This is known by conſtant Traditions of the Primitive Fathers, who expreſly aſſert it. The *immediate* Matter is the *anointing*; the *remote* Matter is the *Chriſm*. Both Scripture and Fathers make Impoſition of Hands Part of the Ceremony; as alſo *Chriſm* is mentioned by all the Fathers,* And 'tis defined by the Council of *Trent*, that Virtue is to be aſcribed alſo to the *Chriſm*. Some Divines think the Apoſtles made uſe of *Chriſm*, otherwiſe their immediate Succeſſors would not have uſed, and impoſed it. This Opinion ſeems to be agreeable to St. *Paul*, where he ſays, *he who confirmeth us with you in* Chriſt, *and who hath anointed us; who hath alſo ſealed us, and hath given the Earneſt of the Spirit in our Hearts.* 2 Cor. i. 21, 22.

Q. *What is* Chriſm, *and why was it aſſumed for that Uſe?*

A. 'Tis an Ointment, made of Oil of Olives and Balſam; any other Oil is not a ſufficient *Matter*. Now Oil has ſeveral Qualities, which ſignifies the Effect of this Sacrament, *viz.* Spiritual Strength and Purity of Conſcience, and Preſervation from Ruſt, that is, from Sin: And the Sweetneſs of Balſam, the Odour of a good Life.

Q. *Is it requiſite that the* Chriſm *be conſecrated and that by a Biſhop?*

A. Yes, 'tis requiſite to the *Validity* of the Sacrament; tho' ſome Divines are of a contrary Opinion.

Q. *Who is the Miniſter of Confirmation?*

A. A Biſhop is the only *ordinary* Miniſter, as 'tis decreed in the general Council of *Florence:* Beſides

* St. *Aug.* in Pſ. 44. ver. 9. et L. 3. de Trini. C. 27. St. *Greg.* in 1. C. Cant. St. *Amb.* in Pſ. 118. et L. de Spirit. Sanc. C. 3. Conc. Laod. C. 28. Conc. Trid. *Seſſ.* vii. *Can.* ii. de Confir.

the Council of *Trent* has defined, that a Biſhop is the only *ordinary* Miniſter ;† and this appears from the Scripture itſelf, where we read, in the eighth of the *Acts*, that *Peter* and *John* were ſent to confirm the *Samaritans*. This has been the conſtant Tradition and Practice of the Church, as we learn from St. *Cyprian*, St. *John Chryſoſtom*, St. *Jerom*, &c. However, St. *Thomas* and ſome other Divines hold, that the Pope can diſpenſe with a private Prieſt, to adminiſter this Sacrament, provided he makes uſe of the *Chriſm* conſecrated by a Biſhop. But St. *Bonaventure*, and others thinks, no ſuch Diſpenſation can be granted by the Pope.

Q. *What is the* Form *of this Sacrament?*

A. 'Tis the Prayer made uſe of, to implore the Aſſiſtance and beſtowing of the Holy Ghoſt: And the Words joined with the Unction, *viz. N. I ſign thee with the Sign of the Croſs, I confirm thee with the* Chriſm *of Salvation, in the Name of the Father, and of Son, and of the Holy Ghoſt*, Amen.

Q. *Why is no Mention made of the aforeſaid* Form *of Confirmation, in the Writings of the Fathers, and antient Rituals?*

A. The Fathers purpoſely declined, mentioning the Nature of the Sacraments, eſpecially the *Form.* As for Rituals, the Form of Words ſometimes was varied, tho' it was always a Prayer ſignifying the Nature of the Sacrament.

Q. *What are the particular Effects of Confirmation?*

A. It beſtows, in the firſt Place, an increaſe of our baptiſmal Grace; it alſo confers upon us the Holy Ghoſt with all his Gifts: Again it gives a particular Grace confirming Perſons in their Faith, and protecting them againſt Hereſy, and gives a ſpiritual Courage and Strength to reſiſt all the viſible and inviſible

† *Seſſ.* vii. *Can.* iii.

Ene-

Enemies of our Faith: It also makes us perfect Christians: And lastly gives a *Character* of being compleat Soldiers of *Christ*; 2 *Cor.* i. 21, 22. Which *Character* is indellible, and therefore this Sacrament cannot be repeated. Hence those that are to be confirmed are obliged to be so much the more careful to come to this Sacrament worthily, since it can be received but once; and if they then receive it unworthily, they have no Share in the Grace which is thereby communicated to the Soul; instead of which they incur the Guilt of a grievous Sacriledge.

Q. *Who are capable of receiving Confirmation, and what Dispositions are required?*

A. In the first Place, the Person must be baptized. Again, Infants are capable, because it was the Custom formerly to confirm Children immediately after they were baptized: But now, not 'till the perfect Use of Reason; and then they are obliged to know the principal Articles of their Faith, to confess their Sins, and by a true Contrition, to be in the State of Grace; 'tis also adviseable to receive it fasting, but this is not of strict Obligation.

Q. *What say you as to the* Necessity *of receiving this Sacrament?*

A. 'Tis not of that absolute Necessity, but that Persons may be saved without it; yet there is a Precept for receiving it which obliges all adult Persons when they have a fit Opportunity; or else they are guilty of a mortal Sin, if it be omitted out of Contempt, or any gross Neglect; and that they foresee they cannot have an Opportunity hereafter: But as the Ritual expresses, or when the Persons are exposed to dangerous Temptations, either inward or outward, of loosing their Faith; for in such Circumstances they omit the proper Means, provided by the Law of God to resist them.

Q. *What ought to be done after receiving Confirmation?*

A. We ought to give moſt hearty Thanks to God for the Abundance of Grace, we have received from him; to take a firm Reſolution to ſpend our Lives chriſtianly, and to profeſs our Faith openly; *for with the Heart we believe unto Juſtice, and with the Mouth Confeſſion is made unto Salvation.* Rom. x. 9, 10. We ought earneſtly to aſk of God the Fruits of the Holy Ghoſt, *&c.*

Q. *What is the Obligation that a Chriſtian takes upon him in Confirmation?*

A. He liſts himſelf there for a Soldier of *Chriſt*; and conſequently is obliged after having received this Sacrament; to fight manfully the Battles of his Lord.

The Euchariſt expounded.

Q. *WHAT is the holy* Euchariſt?

A. 'Tis a Sacrament wherein are contained the Body and Blood of *Chriſt*, under the *Forms*, or Appearances of Bread and Wine, given for our ſpiritual Nouriſhment.

Q. *By what Names is it uſually known?*

A. It was called in the primitive Church, and by the holy Fathers *Euchariſt*, which is a *Greek* Word, and ſignifies *Thankſgiving*; and is applied to this Sacrament, becauſe of the *Thankſgiving* which our Saviour *Chriſt* offered in the firſt Inſtitution of it, according to St. *Matthew* xxvi. 27. St. *Mark* xiv. 23. St. *Luke* xxii. 19. And becauſe of the Thankſgiving with which we are obliged to offer and receive this great Sacrament and Sacrifice, which contains the Fountain of all Grace, the ſtanding Memorial of our Redemption, and the Pledge of a happy Eternity. 'Tis called the *Lord*'s-*Supper*, becauſe it was inſtituted by *Chriſt* at his laſt Supper.

'Tis

'Tis called the *Viaticum*, as being the Bread of a Christian during the Journey of this Life. 'Tis call'd the *Holy Communion*, becauſe all Partakers are join'd in Faith and Love by it. 'Tis called the *Sacrifice*, being by Immolation offer'd to God.

Q. *Is it a Memorial, and of what?*

A. 'Tis in general a Memorial of Love, being the greateſt of Legacies. 'Tis a Memorial of *Chriſt*'s Paſſion. 'Tis demonſtrative of Grace, preſent, and prognoſtick of future Glory.

Q. *How does the* Euchariſt *differ from the reſt of the Sacraments?*

A. Firſt, In Dignity; hence 'tis called the *Holy Sacraments*. *Secoudly*, It contains the Fountain of Grace. *Thirdly*, there is a miraculous Converſion, by deſtroying the Matter. *Fourthly*, it conſiſts not only in Uſe but in a permanent Thing.

Q. *What Figures were there formerly of the* Euchariſt, *and how did they repreſent it?*

A. It was prefigured by *Melchiſedec*'s offering Bread and Wine, as to the *Matter*; for *Chriſt* was a Prieſt according to the Order of *Melchiſedec*. As to the *Effect*, it was prefigured by the *Manna*, which had all Sorts of delicious Taſtes. As to the *Thing* contained, *Chriſt*'s Body that ſuffered, it was prefigured by all the Sacrifices, immolated by the Law of *Moſes*. Hence *Chriſt* is called the *Lamb ſlain from the Beginning of the World*. But the moſt expreſs Figure was the killieg and eating of the *Paſchal Lamb*. The Blood of the Lamb, was ſprinkled on their Doors, whom the deſtroying Angel ſpared. So the Blood of *Chriſt* is ſprinkled, to redeem Men from Sin. *Chriſt* again, is called the *innocent Lamb*. Again, the *Paſchal* Lamb was eaten with unleavened Bread.

Q. *What is the Faith of the Catholick Church concerning this Sacrament?*

A. That the Subſtance of Bread and Wine is changed, by the Words of Conſecration, into the real

Body and Blood of *Jesus Christ*. That under each *Form* is truly and really the Body and Blood; as also the Soul and Divinity of *Jesus Christ*, which by the *hypostatical* Union is inseparable from his Body and Blood. That whosoever receives under *one* kind alone, receives whole *Christ*, as much as if he received under both. That by dividing the Species, the Body of *Christ* is not *hurt*, but remains entire under the least Particle.

Q. *In what Manner is* Christ *present in this Sacrament?*

A. By the true and real Presence of his divine and human Nature, and not in Figure only, as some would have it.

Q. *Is the Body of Christ present in the Eucharist, after a natural, corporeal, and visible Manner, as he was upon Earth before he suffered?*

A. No; for according to St. *Paul*, there is a *natural* Body, and there is a *spiritual* Body; so that it may be called a *spiritual* Body in the Sense of St. *Paul*, speaking of the Resurrection of the Body, where he says, *it is sown a natural Body, it is raised a spiritual Body.* 1 Cor. xv. 44. Not but that it still remains a true Body, as to all that is essential to a Body; for surely no one will pretend to say that the Body of *Christ*, which is now in Heaven, is not the same true and real Body which was born of the Blessed Virgin *Mary*, and which suffered upon the Cross. And as *Christ*'s Body has now the Qualities of a glorified Body, as being spiritualized, so it partakes in some Measure of the the Qualities and Properties of a Spirit. Therefore, it is easier conceived how *Christ*'s Body may be in the Sacrament, without Extension or Greatness of Place; for as a Spirit requires no Extension for its Being, so neither does a Body when it is become spiritual and immortal; and since *Christ*'s Body is in the Eucharist in the manner of Being, as it was in after his Resurrection, *viz.* incorruptible, immortal,

mortal, and impaſſible, (*Chriſt riſing from the Dead, dies no more, Death ſhall no more have Dominion over him*, Rom. vi. 9.) So 'tis not to be imagin'd *Chriſt* ſuffers when the Sacrament is broken, eaten, and the like. Thus may be conceived how *Chriſt*'s Body may be whole and entire in every Part, after the ſacred Hoſt is divided, and alſo how it may be in many Places at once; for tho' we cannot eaſily underſtand this poſſible to an extended Body, remaining in its corporeal Manner of Being, yet there is no ſuch Difficulty in relation to a Spirit, or any other thing, in its manner of Being like a Spirit; becauſe a Spirit has no Dependance on Place, nor is confined either to it, or by it. Neither is it more ſtrange for *Chriſt* to be in the Bleſſed Sacrament, and at the ſame Time in Heaven, than it was for him to be in Heaven, and at the ſame Time on Earth, when he appear'd to St. *Paul*. *Acts* ix. 29. Nor after all are our Senſes to guide in this, or in any other Myſtery of Faith; but Faith itſelf, *viz.* the Word of God, of *Jeſus Chriſt*, who ſays, *This is my Body*; 1 *Cor.* xv. 8. His Power and Truth makes it to be what he ſolemnly aſſerts; this we believe, as well as all other Myſteries upon his Word, propoſed unto us by his Church; upon his Word we rely, by which he made all Things out of nothing, and changes the Nature of Things, when, and as he pleaſes: As when he changed *Lot*'s Wife into a Pillar of Salt, *Gen.* xix. Water into Blood, *Exod.* vii. As likewiſe Water into Wine, *John* ii. 9. Neither is the Difficulty greater here in believing upon God's Word, againſt our Senſes, than in believing upon God's Word the young Man to be an Angel, *Mark* xvi. *Mat.* xxviii. the Dove, and fiery Tongues to be the Holy Ghoſt, *Mat.* iii. *Acts* ii. when to our Senſes they appear otherwiſe. God's Word makes Things infinitely ſurer to us than our Senſes; for alas, how often, and eaſily are our Senſes deceived? While God's Word can never deceive us,

we

we ought therefore always to ſubmit to it, when we know it to be God's Word.

Q. *How do you prove from God's Word the real Preſence of the Body and Blood of* Chriſt, *to be in this Sacrament?*

A. I prove it from no leſs than four different Places, in the *New Teſtament*, delivered by *Chriſt* himſelf, at the Time of his inſtituting this Sacrament, *viz.* from the 26th Chapter of St. *Matthew*, from the 14th of St. *Mark*, from the 22d of St. *Luke*, and from the 11th of the 1ſt Epiſtle of St. *Paul* to the *Corinthians*; in all theſe Places *Chriſt* himſelf aſſures us, that what he gives us in the Bleſſed Sacrament, is his own Body and Blood. *Firſt*, In the 26th of St. *Matthew* we read, *ver.* 26, 27. *And as they were at Supper, Jeſus took Bread and bleſſed it, and broke it, and gave it to his Diſciples, and ſaid; Take, and eat, this is my Body: And having taken the Chalice, he gave Thanks, and gave it to them, ſaying, drink ye all of this; for this is my Blood of the New Teſtament, which ſhall be ſhed for many to the Remiſſion of Sins.*

2*dly*, In the 14th of St. *Mark* we read, *ver.* 22, 23, et 24. *And when they had been eating, Jeſus took Bread and bleſſed it, and broke it, and gave it to them, and ſaid; Take, eat this is my Body: And having taken the Chalice, giving Thanks, he gave it to them; and they all drank of it. And he ſaid to them, This is my Blood of the New Teſtament, which ſhall be ſhed for many.*

3*dly*, In the 22d of St. *Luke* we read, *ver.* 19, 20. *And when he had taken Bread, he gave Thanks, and broke it, and gave it to them, ſaying; This is my Body which is given for you; do this for a Commemoration of me. In like manner* (he took) *alſo the Chalice, after he had ſupped, ſaying; This Chalice is the New Teſtament in my Blood, which ſhall be ſhed for you.*

4*thly*,

4*thly*, In the 11th of the 1ſt Epiſtle of St. *Paul* to the *Corinthians* we read, *ver.* 23, 24, 25. *I received from the Lord that which I alſo delivered to you, that the Lord Jeſus Chriſt, the Night in which he was betrayed, took Bread, and giving Thanks, broke it, and ſaid: Take ye, and eat, this is my Body, which ſhall be delivered for you; do this in remembrance of me. In like manner alſo,* (he took) *the Chalice after he had ſupped; ſaying, this Chalice is the New Teſtament in my Blood, do this, as often as you ſhall drink it, in remembrance of me.*

Q. *Why do you take theſe Words of* Chriſt, *at his laſt Supper according to the Letter, rather than in a figurative Senſe?*

A. I have many Reaſons to offer why we take the Words of *Chriſt* (which he ſpoke at his laſt Supper) in their plain and literal Senſe. *Firſt*, Becauſe whatever *Chriſt* has plainly and expreſly ſaid in Scripture, ought to be underſtood by us in the literal and proper Senſe of the Words, where the Caſe will admit of it: This is what our Adverſaries themſelves either do, or muſt allow, otherwiſe it is not poſſible to prove by Scripture that any one Text of the Goſpel ought to be taken literally and properly. Now it is certain that *Chriſt* has plainly and expreſly ſaid in Scripture, that what he inſtituted at his laſt Supper, was the ſame Body and Blood which he gave for the Life of the World: And there is no Doubt but that the Body which he gave and ſacrificed for us, and the Blood which he ſhed for us was his true and real Body and Blood: *Chriſt*, ſays St. *Paul*, *gave himſelf for his Church*, Epheſ. v. 26. And in another Place St. *Paul* ſays, that *Chriſt enter'd by his own Blood into the Sanctuary*, Heb. ix. 12. Therefore the Words of *Chriſt* which he ſpoke at his laſt Supper, in the Inſtitution of the Bleſſed Sacrament, ought to be taken in the literal and proper Senſe of the Words. *Secondly*, When God ſpeaks in the Holy Scripture, with an expreſs

preſs Deſign to make known to us ſome new Inſtitution or Command upon which our Salvation depends; or to diſcover ſome high Myſtery of Faith which was entirely new to the World, and which was neceſſary for the World to know, but could not be known only from his Words; then, if ever, we have good Reaſon to believe the Word of God ſpeaks plainly, and ought to be taken in the natural and literal Senſe of the Words: Now here, our Saviour ſpoke thoſe Words, *This is my Body*, *This is my Blood*, at the Inſtitution of a great Sacrament upon which our Salvation depends, with an expreſs Deſign to reveal a high Myſtery of Faith, which was entirely new to the World, and which was neceſſary for the World to know, but could not be known to his Diſciples only from his Words. We conclude then, that his Words upon ſuch an Occaſion ought in all Reaſon to be underſtood, in the plain, obvious, and literal Senſe; eſpecially ſince there is no Abſurdity or Contradiction in the literal Senſe which can oblige us to have Recourſe to a figurative Meaning, ſince there is nothing in the Belief of the real Preſence but what is clearly within the Sphere of infinite Power; nay, it is an eaſier Thing to comprehend that God can change one Thing into another, than make all Things out of nothing, as he did the World. *Thirdly*, Becauſe *Chriſt* was at that Time making a *Covenant* which was to laſt to the End of the World. He was enacting a *Law* which was to be for ever obſerved in his Church. He was inſtituting a *Sacrament*, which was to be frequented by all the Faithful. In fine, he was making his laſt *Will* and *Teſtament*, and therein bequeathing to his Diſciples, and to us all, an admirable *Legacy* and *Pledge* of his Love. Now ſuch is the Nature of all theſe Things, *viz.* of a *Covenant*, of a *Law*, of a Sacrament, of a laſt *Will* and *Teſtament*, that he who makes a *Covenant*, a *Law*, a laſt *Will* and *Teſtament*, &c. always deſigns that what he covenants, appoints

or

or ordains, ſhould be rightly obſerved and fulfilled; ſo of Conſequence he always deſigns that it ſhould be rightly underſtood, and therefore he always expreſſes himſelf in the moſt plain and clear Terms. This is what all wiſe Men ever obſerve in their *Covenants*, Laws, or laſt *Wills*, induſtriouſly avoiding all obſcure Expreſſions which may give occaſion to their being miſunderſtood. This is what God himſelf obſerved in the old *Covenant*, in all the Ceremonies and moral Precepts of the Law; all are expreſs'd in the moſt clear and plain Terms. It then can be nothing leſs than impeaching the Wiſdom of the Son of God, to imagine that he ſhould inſtitute the Chief of all his Sacraments, under ſuch a Form of Words, which in their plain, natural and obvious Meaning imply a Thing ſo widely different from what he gives us therein, as his own Body is from a Bit of Bread; or in fine to believe that he would make his laſt *Will* and *Teſtament* in Words affectedly ambiguous and obſcure; which if taken according to that Senſe, which they ſeem evidently to expreſs, muſt lead his Children into a pernicious Error concerning the Legacy which he bequeaths them. In Effect it is certain that our Saviour *Chriſt* foreſaw that his Words would be taken according to the Letter by the greateſt Part of Chriſtians; and that the Church even in her general Councils would interpret his Words in this Senſe. It muſt be then contrary to all Probability, that he who foreſaw all this, would affect to expreſs himſelf in this Manner in his laſt *Will*, had he not really meant what he ſaid; or that he ſhould not have ſome where explained himſelf in a more clear Way, to prevent the dreadful Conſequence of his whole Church's authorizing an Error in a Matter of the greateſt Importance; particularly when he was then ſpeaking alone to his beloved Apoſtles and boſom Friends, to whom he was always accuſtomed to explain in clear Terms (as St. *Mark* aſſures us) whatever was obſcure in his Parables

rables or other Diſcourſes to the People. *Chap.* iv. *ver.* 11. et 34. *Fourthly*, Becauſe I have the Authority of the beſt and moſt authentick Interpreter of God's Word, *viz.* the holy Catholick Church, which has always underſtood theſe Words of *Chriſt*, in their plain literal Senſe, and condemned all thoſe who have preſumed to wreſt them to a *figurative* one: Witneſs the many Synods held againſt *Berengarius*, and the Decrees of the general Councils of *Lateran*, *Conſtance* and *Trent*. Now againſt this Authority the Scripture aſſures us, *the Gates of Hell ſhall never prevail.* St. *Mat.* xvi. ver. 18. And with this Interpreter *Chriſt* has promiſed that he and the Holy Ghoſt, the Spirit of Truth will abide for ever. *St.* Mat. xx. *St.* John xiv.

Q. *But are not many of* Chriſt's *Sayings to be underſtood* figuratively, as when he ſays, *I am the Door*, *I am the true Vine*, &c. *Why then may not the Words of the Inſtitution of the laſt Supper be alſo underſtood* figuratively?

A. 'Tis a very bad Argument to pretend to infer, that becauſe ſome of *Chriſt*'s Words are to be taken *figuratively*, therefore all are to be taken ſo: At this Rate an *Arian* might pretend that when our Saviour in holy Scripture is called God, and the Son of God, 'tis only *figuratively*, becauſe he is in other Places figuratively called a Door, a Vine. There is a manifold Diſparity between the Caſe of the Expreſſions you mention, *viz.* *I am the Door*, *the Vine*, &c. and the Words of the laſt Supper, *This is my Body*, *This is my Blood.* *Firſt*, becauſe the former is delivered as *Parable and Similitudes*, and conſequently as *Figures*; the latter are the Words of a *Covenant*, *Sacrament* and laſt *Will*, and therefore are to be underſtood according to their moſt plain and obvious Meaning. *Secondly*, becauſe the former are explained by *Chriſt* himſelf in the ſame Place in a *figurative* Senſe, but the latter

ter are not. *Thirdly*, becauſe the former are worded in ſuch a Manner as to carry with them the Evidence of a Figure, ſo that no Man alive can poſſibly take them in any other than a figurative Meaning, for he who will pretend to ſay that our Saviour was really a *Door*, or a *Vine-Tree:* But the latter are expreſſed, and ſo evidently imply the literal Senſe, that they who have been the moſt deſirous to find a *Figure* in them have been puzzled to do it. This was the Caſe of *Luther* himſelf, as we learn from his Epiſtle to his Friends at *Straſburg*.† And of *Ziunglius*, as we learn from his Epiſtle to *Pomeranus*§.

Q. *But may not the Sign or Figure be called by the Name of the Thing ſignified? And have we not Inſtances of this in Scripture?*

A. In certain Caſes, when a Thing is already known to be a *Sign* or *Figure* of ſomething elſe, which it ſignifies or repreſents, it may indeed be ſaid according to the common Laws of Speech, and the Uſe of the Scripture, to be ſuch or ſuch a Thing, that is, it ſignifies or repreſents ſuch a Thing; as in the *Interpretation* of Parables, antient Figures, and the like. But 'tis not the ſame in the firſt Inſtitution of a *Sign*, or *Figure*, becauſe when a Thing is not known beforehand to be a *Sign*, or Repreſentation of ſome other Thing, to call it abruptly by a foreign Name, would be contrary to all Laws of Speech, and both abſurd and unintelligible, as if you ſhould ſay, that a *Morſel of Bread is* London-Bridge, *or that a Bit of Cheeſe is* Canterbury-Church; becauſe by an Art of Memory they put you in Mind of thoſe Buildings: But this would be juſtly cenſured as nonſenſical and unworthy of a wiſe Man: Juſt ſo would it have been if our bleſſed Saviour at his laſt Supper, without acquainting his Diſciples beforehand, that he deſigned to ſpeak figuratively, ſhould have abruptly told them, *This is my Body, this is my Blood*, had he not meant that they

† Tom. 5. fol. 502. § Fol. 256.

were

were really ſo. For abſtracting from the Change which *Chriſt* was pleaſed to make in the Elements by his Almighty Word, a Bit of Bread has no more ſimilitude to *Chriſt*'s Body, than a Morſel of Bread has to *London-Bridge*: So that nothing but the real Preſence of *Chriſt*'s Body and Blood, could verify his Words at his laſt Supper, or vindicate them from being highly abſurd and unworthy the Son of God.

Q. *But do not theſe Words which our Saviour ſpoke*, viz. Do this in Remembrance of me, *Luke* xxii. 19. *determine his other Words to a* figurative *Senſe? For the* Remembrance *or* Commemoration *of a Thing ſuppoſes it to be* abſent.

A. Theſe Words, *Do this in Remembrance of me*, inform us, indeed, of the End for which we are to offer up, and receive the Body and Blood of *Jeſus Chriſt*, viz. for a perpetual Commemoration of his Death and Paſſion, as St. *Paul* teaches us; 1 *Cor.* xi. 26. But they no Ways interfere with thoſe other Words, *This is my Body*, *and this is my Blood*; ſo as to explain away the real Preſence of *Chriſt*'s Body and Blood. 'Tis certain St. *Matthew*, and St. *Mark* never looked upon thoſe Words, *Do this in Remembrance of me*, as a neceſſary Explication of the Words of the Inſtitution, *This is my Body*, *This is by Blood*, as any Ways altering or qualifying the natural and literal Meaning of them; ſince they have in their Goſpels quite omitted thoſe Words, *Do this in Remembrance of me.* As to what you alledge, that the Remembrance of a Thing ſuppoſes it to be *abſent*, I anſwer, that whatſoever Things we may be liable to forget, whether really preſent or really abſent, may be the Object of our Remembrance; for what can be more intimately preſent to us than God, and yet the Scripture commands us to remember our Creator, *Eccl.* xii. 1. tho' *in him we live, move, and have our Being.* Acts xvii. 28. So that this Command of remembering *Chriſt*, is no Ways oppoſite to his real Preſence: But the moſt that can be inferred from

from it is, that he is not visibly present; which is very true; and therefore, lest we should forget him, this Remembrance is enjoined.

Q. *But notwithstanding all that has been said, is it not the greatest Absurdity, and even Blasphemy to say that a Man can make his God, or that a Priest can turn a Wafer, or a Bit of Bread into his Saviour?*

A. It never was the Belief of the Catholick Church that the Bread is changed by the Priest into the Body and Blood, Soul and Divinity of *Jesus Christ*. We believe indeed, as I have already said, that by the Almighty Power of God, making use of the Ministry of the Priest, the Bread is changed into the Body of *Christ*: But we neither do nor ever did believe and teach, that the Bread which is a material Substance is changed into the Soul which is a Spirit; much less do we believe and teach that it is changed into the Divity; nay, we believe it to be Blasphemy, and Heresy to imagine any such Thing: We believe, 'tis true, that the Body and Blood, Soul and Divinity of *Jesus Christ* are truly and really present in the Blessed Sacrament, and that *Christ* is contained whole and entire under either Kind: Not that the Bread and Wine are changed into *Christ*'s Soul or Divinity; but that the Bread and Wine are only changed, or converted into his Body and Blood; however by the natural Connexion by which *Christ*'s Body and Blood (which is now risen from the Dead to die no more) is always accompanied with the Soul, and the Divinity with both Body and Soul, by Reason of the hypostatical Union of the divine and human Nature in *Christ*; we therefore believe that *Christ*'s Soul and Divinity are also present, not by Change or Conversion, but by *Concomitance**. Therefore it is not our Belief, that a Priest can make his God, *&c.*

Q. *Have you any thing more to add by Way of Proof out of Scripture, in favour of the real Presence of the Body and Blood of* Christ *in the blessed Sacrament?*

* See Conc. Trid. *Sess.* xiii. C. 3, et 4.

A. Yes I have ſeveral more ſtrong Proofs, as *Firſt*, from the Words of *Chriſt* ſpoken to the *Jews* in the ſixth Chapter of St. *John*; and *Secondly*, from the firſt Epiſtle of St. *Paul*, to the *Corinthians*, the tenth and eleventh Chapter; *Thirdly*, from the antient Figures of the *Euchariſt*, which demonſtrate that there is ſomething more noble in it than Bread and Wine, taken only in Remembrance of *Chriſt*; *Fourthly*, from the unerring Authority of the Church in her Deciſions, in relation to this Controverſy; all which I ſhall here paſs over for brevity Sake, ſince they are already excellently well explained by an eminent Divine, in a Book entitled *The Catholick Chriſtian*, &c.

Q. *Beſides theſe Arguments from Scripture and Church Authority, have you any thing elſe to alledge in Proof of the real Preſence?*

A. Yes, *Firſt*, the Authority of all the antient Fathers, whoſe plain Teſtimonies may be ſeen in an Appendix to a Book entitled *a Specimen of the Spirit of the Diſſenting Teachers*, &c. *Secondly*, The perpetual Conſent of the *Greeks*, and all the oriental Chriſtians demonſtrated by *Monſieur Arnaud*, and others, in a Book entitled *la Perpetuitè de la Foy*, &c*. Confirmed by the authentick Teſtimonies of their Patriarchs, Archbiſhops, Biſhops, Abbots, *&c.* By the Writings of their antient and modern Divines; and by all their Liturgies: And even acknowledged by many Proteſtant Writers. *See Sir* Edwin Sandys's *Relation of the Religion of the Weſt.* P. 233. *Dr.* Potter's *Anſwer to Charity miſtaken.* P. 225. *Biſhop* Forbes *of the Euchariſt.* *Dr.* Nicholai *of the Kingdom of Chriſt*, &c†. Now what can be a more convincing Evidence of this Doctrine's having been handed down by Tradition from the Apoſtles, than to ſee all Sorts of Chriſtians, who have any Pretenſions to Antiquity agreeing in it. *Thirdly*, both antient, and modern Church

* *L.* v. *C.* 10, 11, et 13. *T.* i. *L.* i. *C.* 3. *P.* 22.

Hi-

History furnishes us with many Instances of Miracles, the best attested, which from Time to Time have been wrought in Testimony of this same Truth, of which in divers Parts of Christendom there are standing Monuments to this Day. My last Proof is, from the Doctrine of the Church of *England*, as it is delivered in her *Catechism*, which is printed in the *Common-Prayer-Book*, which acknowledges that *the Body and Blood of* Christ *are verily and indeed taken and received by the Faithful in the Lord's-Supper.* This is the Doctrine of the Church of *England*, which expresses the *real* and *substantial* Presence of *Christ*'s Body and Blood in the Sacrament as fully as any Catholick can do: For if *verily* and *indeed*, be not the same as *really* and *truly*, and of as full Force to exclude a meer *figurative Presence*, I confess I am yet wholly ignorant of the Signification, even of the most common Words, and it will be impossible to know what Men mean, even when they deliver themselves in the plainest Terms. So that it must either be own'd that the Words of *Christ*'s *Institution* import a *real* and *substantial* Presence of his Body and Blood, even according to *Protestant* Doctrine, or we must suppose the Church of *England* guilty of a most scandalous *Equivocation* or gross *Contradiction*; for how that can be *verily* and *indeed* taken and received which is not *verily* and *indeed* there, is a greater Mystery than *Transubstantiation.*

Q. *You have satisfied me as to this Point, but pray what is the Doctrine of the Church, concerning the Matter of this Sacrament?*

A. The Matter is Bread and Wine, *viz.* Wheaten Bread, and Wine of the Grape, which *Christ* made use of, and without them the Consecration is not valid.

Q. *Why are Bread and Wine made use of?*

A. 'Tis in the first Place the divine Will. Again, by Reason of the Analogy, with Respect to the *End* and *Effect*. They signify a spiritual Nourishment.

They represent *Christ*'s Passion or Separation of his Blood from his Body.

Q. *Is the Bread to be leavened or unleavened?*

A. 'Tis certain that *Christ* used unleavened Bread, because he celebrated the last Supper, on the first Day of the *Azyms*, or unleavened Bread, *See* St. *Mat.* xxvi. 17. St. *Mark* xiv. 12. St. *Luke* xxii. 7. When the *Jews* were forbid, under Pain of Death (as we read in *Exodus* xii. 15, &c.) to eat any leavened Bread, for those seven Days, nay they were even forbid to keep it in their Houses. However there is no divine Precept. Hence the *Greek* Church are allowed to consecrate in leavened Bread.

Q. *Is Water to be mixed with the Wine?*

A. Yes by the Church Precept; and 'tis probable after *Christ*'s Example. Water represents, the Water which flowed from our Saviour's Side: Not but that Consecration without Water is valid.

Q. *Is the Consecration valid in Wine* only, *or Bread* only?

A. Yes, but there is a divine Precept not to separate them, from these Words of *Christ*, *Do this for a Commemoration of me*, &c. St. *Luke* xxii. 1 *Cor.* x. Besides unless they are consecrated together, they don't represent *Christ*'s Passion distinctly.

Q. *What is the Form of this Sacrament?*

A. The sufficient and necessary *Form* of the Consecration of *Bread*, are these Words, *This is my Body. Of Wine*, *This is the Chalice of my Blood, of the New and Everlasting Testament, a Mystery of Faith, which shall be shed for you and for many, to the Remission of Sins.* The Prayer and Words before and after, are only necessary, by Reason of the Church Precept. These *Forms* are known by the Scripture and constant Doctrine of the Fathers: For as the Catechism of the Council of *Trent* argues, *do this*,* falls upon the Words, as well as upon the Signification.

* Hoc facite.

Q. *What*

Q. *What is Tranſubſtantiation?*

A. 'Tis the Converſion or Change of the Bread and Wine, into the Body and Blood of *Chriſt*.

Q. *In what Manner is this perform'd? Is the Subſtance of Bread and Wine annihilated? Is* Chriſt's *Body created anew, or does it forſake Heaven?*

A. No; 'tis done by a total Change of one Subſtance into the other; by the Almighty Power of God, to whom nothing is hard or impoſſible; who daily changes Bread and Wine by Digeſtion into our Body and Blood.

Q. *How can there be a Change of Subſtances, ſeeing that on one hand, the Bread and Wine ſtill remain in in their natural Properties,* viz. *their* Quality, Extenſion, Colour, *and* Taſte; *they are tangible, they retain their uſual Property of nouriſhing, nay they are ſubject to corruption? Are* Chriſt's *Body and Blood ſubject to theſe Affections? Are they extended, are they ſeen, touch'd, can they be moved, or ſubject to Corruption?*

A. What appears to the Senſes, are not the Subſtance, but only the Accidents of Bread and Wine; and even local Extenſion is not eſſential to a Body; ſo that tho' the Subſtance of Bread and Wine are changed, they ſtill retain their natural Properties, under the new Subſtance, into which they are miraculouſly changed. Now theſe Properties which are ſtill retained, belong not to *Chriſt*'s Body and Blood *immediately*, but are the Accidents of the former Subſtance. Hence Extenſion, Motion, Viſibility, Tangibility, Nouriſhment and Corruption, are not aſcribed to *Chriſt*'s Body and Blood, only *indirectly*, and in *Appearance*.

Q. *By this* Tranſubſtantiation, *the Evidence of all our Senſes, and Reaſon too, ſeems to be deſtroyed, which God beſtowed upon rational Creatures, as a Rule or Guide to judge of all Matters whatever; ſo that they cannot be deceived without Injury to the divine Goodneſs and Veracity, in providing us with a deceitful Guide.*

A. The Senſes are commonly the Mediums of true Information, but in no Caſes the Judges; Judgment being an Act of the Underſtanding. However in ſome Caſes, the Senſes are not proper Mediums, or true Informers, being detected of falſe Information, both in natural and ſupernatural Things. For Inſtance, our Sight gives falſe Information concerning the Bigneſs of the celeſtial Bodies, that the Stars are no bigger than Wallnuts, and the Sun no bigger than a Plate, when at the ſame Time they are bigger than the whole Earth: The Senſes all gave a wrong Information concerning the divine Nature of *Chriſt*, as alſo, that he who appeared to the Women in the Monument, was a Man, tho' the Scripture ſays he was an Angel. St. *Mark* xvi. St. *Mat.* xxviii. In the ſame Manner, the reaſoning Faculty is not a true Judge when 'tis under the Direction of Ignorance, Paſſion, Malice, *&c.* There is a Diſtinction to be made, between the Faculty of Reaſon, and the right Uſe of it. For Inſtance, the Faculty of Reaſon is a falſe Informer, when it pretends to penetrate into the Myſteries of Faith. Hence both the Senſes and reaſoning, tho' in other Things true Informers, yet in Myſteries of Faith are liable to Miſtake, as in the Trinity; ſo that tho' our Senſes ſpeak Bread and Wine; Faith and Reaſon rightly made Uſe of, correct their Information: For to ſay, you would believe your Senſes rather than God, is Blaſphemy.

Q. *Do not Miracles entirely depend upon the Teſtimony of the Senſes? Why then ſhall we not believe that to be only Bread, where all our Senſes declare it to be ſo?*

A. We believe not Miracles, purely upon the Teſtimony of the Senſes, but from Reaſon. But the Caſe is not parallel. In Miracles, there is no contrary Circumſtance or Precept, to neglect their Information; but in the *Euchariſt* we are to believe *Chriſt*'s Words, which are inconſiſtent with the Information of Senſe. In many Caſes all our Senſes are wrong Informers, as Rea-

Reaſon tells us, and why ſhould we depend upon them, when both Faith and Reaſon, informs us of their Miſrepreſentation.

Q. *When* Chriſt *changed Water into Wine, the People judged there was the Subſtance from the Qualities it had of Wine. If therefore Bread retains the ſame Qualities, we may conclude it has the Subſtance.*

A. The Caſe is not parallel. The Teſtimony of the Senſes, was ſufficient to convince them it was true Wine, ſince there was no Circumſtance or Words made Uſe of by *Chriſt*, to ſignify there were only the Accidents or Species of Wine in the Subſtance of Water. Now in the *Euchariſt*, the Words of *Chriſt*, *This is my Body*, cannot be verified if the Subſtance of Bread remained; otherwiſe our Saviour ſhould have ſaid, *in this Bread is my Body, and in this Wine is my Blood:* But as our Saviour ſaid no ſuch Thing, but on the contrary abſolutely declared that what he gave to his Apoſtles was his Body. In this latter Caſe the Senſes cannot be true Informers.

Q. *By what Power is this Change made, and why is it called* Tranſubſtantiation, *ſeeing there is no ſuch Word in the Scriptures; and why may not the* Lutherans *Opinion be allowed, who affirm there is* Conſubſtantiation, *that is, that both the Subſtance of Bread, and* Chriſt's *Body are preſent?*

A. We have it by conſtant Tradition, that the Change is made by the Words pronounced in Conſecration, whereby God himſelf acts as *principal*, and the Prieſt as *inſtrumental*, in the Perſon of *Chriſt*; and therefore the Prieſt does not ſay, *This is the Body of* Chriſt, but *This is my Body.* 'Tis true, there is no ſuch Word as *Tranſubſtantiation* in the Scripture, in expreſs Terms, but only equivalently, and therefore the Council of *Trent* ſays, it is a proper Word to expreſs that Myſtery. In the ſame Manner there are no ſuch Words in the Scripture as *Conſubſtantiation*, *Trinity*, *Perſon* or *original Sin*, but all are found there equiva-

lent. As for *Conſubſtantiation*, condemned by the Council of *Trent*, againſt the *Lutherans*, it does not verify *Chriſt*'s Words, for then he ſhould have ſaid, *Here is my Body:* * So there is a Neceſſity of a Change, by *Tranſubſtantiation:* This is what many learned Proteſtants have urged againſt *Luther* and his Followers. *See the Biſhop of* Meaux*'s Hiſtory of the Variations of the Proteſtant Churches.*†

Q. *Is not the Euchariſt often called Bread after the Conſecration, and why, if it is not really Bread?*

A. It is ſtill called Bread, and nothing can be more agreeable to the common Practice of Men, and the Rules of Speech. *Firſt*, becauſe it has to our Senſes all the natural Appearances, and Effects of Bread and Wine; for this Reaſon, Angels in the Scripture, are called Men, *Joſh.* v. 13. *Gen.* xix. *Luke* xxiv. 4. *Acts* i. 10. *Secondly*, becauſe it was Bread and Wine before Conſecration. Thus God ſaid to *Adam*, *Duſt thou art, and unto Duſt thou muſt return*, Gen. iii. 19. *Aaron*'s Rod, which was changed into a *Serpent*, Exod. vii. 10. is ſtill called a Rod, becauſe made from it. *Thirdly*, it is called Bread, becauſe it is the Bread of Life, the ſpiritual Food and Nouriſhment of the Soul.

Q. *But what will you ſay to our Saviour's calling the Sacrament the* Fruit of the Vine? *St. Mat.* xxvi. 29.

A. If it were certain our Saviour had ſo called the *conſecrated* Wine of the bleſſed Sacrament, it would prove no more than St. *Paul*'s calling the *conſecrated Hoſt*, Bread; 1 *Cor.* x. 11. that is, it would only ſhew that the Name of *Wine*, or the *Fruit of the Vine*, might be given to it, from having the Accidents and Appearance of *Wine*, and having been conſecrated from *Wine*. But there is all the Reaſon in the World to think, that this Appellation of *the Fruit of the Vine* was given by our Saviour, not to the *conſecrated Cup* or *Chalice*, but to the *Wine* of the Paſchal Supper, which they drank before the Inſtitution of the Sacra-

* Hic eſt Corpus meum. † Lib. II. Numb. 31, 32, 33.

ment;

ment : This will appear evident from the 22d Chapter of St. *Luke*, to any one who will but read, from the 14th Verſe to the 21ſt, where it is plain, that it was not the Sacramental Cup, but that which was drank with the Paſſover, to which our Saviour gives the Name of *the Fruit of the Vine.*

Q. *The antient Fathers, often called this Sacrament a* Figure, *and* Sign, *which ſeems not to import Grace preſent.*

A. It cannot be a Sacrament, without being a *Figure* or *Sign*; but the Fathers in no Place call it a Symbol or Figure *only*; ſo as to deny or exclude the Verity, and Subſtance of *Chriſt*'s Body and Blood, from being contained under them. The *Euchariſt* is called the *Sign* or *Figure* of *Chriſt*'s Body, upon Account of the Species, which repreſent it, not as abſent, but really preſent. Hence *Tertullian* ſays, *Chriſt* did not doubt to ſay, *This is my Body*, when he gave the Figure of his Body : So Divines ſay, 'tis a *full* Figure, not an *empty* one.*

Q. *Which are the Articles of Faith, that follow from the real Preſence, and are defined by the Church?*

A. Firſt, againſt the *Lutherans*, that the Reality ſubſiſts *without the Uſe*, and not only while it is taken. Again, that every Particle contains the true Body and Blood, in the Conſecration of both Species. Again, that the Soul and Divinity of *Chriſt*, are alſo preſent. Again, that the Body and Blood are preſent, by Force of the Words of Conſecration, and both preſent under each Species, by *Concomitance*. Again, that *Chriſt* in the Sacrament, is to be adored with divine Worſhip. That when the Species are divided, or broken, the whole Body of *Chriſt* is in every Particle, but undivided in itſelf. That when the Species are corrupted, the Body of *Chriſt* is not corrupted, but ceaſes to be preſent. Laſtly, That the Body of *Chriſt* is not every where as the *Ubiquitarians* affirm, but only in Heaven *locally*, and in the Euchariſt *ſacramentally*.

* Figura plana ō vacua.

Q. *What*

Q. *What is the principal Effect of the Eucharist?*

A. To bestow *nutritive* Grace, and in greater Plenty than any other Sacrament: Tho' it does not confer first Grace, but supposes it already given by Penance. Hence Remission of Sin, is not the proper Effect. The Eucharist, as a Sacrament, only profits those who receive it. * But as it is a Sacrifice, it profits others. Venial Sins hinder not the *nutritive* Grace, yet they slacken the Growth of Virtue like a bad Soil.

Q. *Who are rightly disposed to receive the Eucharist?*

A. Divines distinguish three Sorts of Persons. *First*, such as receive the Sacrament only, without the Effect. *Secondly*, those who receive the Effect only by Faith, and ardent Charity, not having an Opportunity to receive the Sacrament itself; yet these do not receive the proper sacramental Grace. *Thirdly*, such as receive both the Sacrament, and the Effect. The first Communion is called *sacramental* only, the second *spiritual* only, the third, *sacramental* and *spiritual*. Hence 'tis defined by the Council of *Trent*,† that Faith alone is not a sufficient Preparation; but there must be a true Contrition, and not a supposed one, but acquired by Confession, if there be an Opportunity of having a Confessor. All which are required by St. *Paul*, when he says, *Let a Man prove himself, and so let him eat of this Bread, and drink of this Cup; for he who eats and drinks unworthily, eats and drinks Damnation to himself, not discerning the Body of our Lord*, 1 Cor. xi. 28. The Church so expounds the Preparation that is required. Again, this Precept of confessing, extends even to Priests, who are obliged *by Office* to celebrate, unless a Confessor is wanting, and then the Council of *Trent* says, they are to make an Act of Contrition, and afterwards, *quam primum confiteri*, which Words as Pope *Alexander* the VIIth declares,

* Ex opere operato. † *Sess.* xiii. *Can.* xi.

declares, import the first Opportunity, and not the stated Time of the Priest's usual Confession. In fine, in order to receive the Blessed Sacrament worthily, and the Effects thereof, we must be in the State of Grace, that is, free from all *mortal* Sin, and Affection to *venial*; we must also approach with a right Intention. *First*, to glorify God, and give him Thanks for so great a Favour and Blessing, in bestowing upon us his only Son. *Secondly*, to strengthen our Souls, in spiritual Life, and to gain an Increase of Charity, and all other Virtues. And, *Thirdly*, to obtain the Grace and Assistance of Almighty God, in order to correct all our Failings and Imperfections, and to overcome such and such Temptations.

Q. *How is Fasting required in the Case of Communion?*

A. There is an Ecclesiastical Precept (which St. *Augustin** says, was all the Church over in his Time) that no Communicant should either eat or drink from the Midnight before. Yet St. *Augustin* observes, that on *Maunday-Thursday*, it was a Custom to receive not Fasting, in Honour and Memory of *Christ*'s last Supper. However, when the Sacrament is given, by way of *Viaticum*, in Danger of Death, Fasting is not necessary.

Q. *Is there an Obligation of receiving under both Kinds?*

A. There is no Divine Precept. There is indeed a Divine Precept of taking the Body and Blood, which is complied with under one kind alone; because, as I said before, under either Kind is contained both the Body and Blood of *Christ*.

Q. *Yet, methinks, the Precept is Divine, and that it falls upon both Eating and Drinking, which requires both Kinds. For in the first Place the Institution was such, and the Apostles received at* Christ's *Hands in both Kinds. Again, it was express'd by these Words,*

* Epist. ad Janu. 54. alias 118. n. 6.

Unless

Unleſs you eat the Fleſh of the Son of Man, and drink his Blood, you ſhall not have Life in you, *St. John* vi. 54. *Beſides, it was the Practice in the Primitive Ages, to receive both Kinds. Again, Pope* Gelaſius I. *who lived in the Fifth Century, commanded Communion under both Kinds.*

A. 'Tis own'd, both Kinds were given to the Apoſtles at the Inſtitution, but every Circumſtance at the Inſtitution was not a Divine Precept. As to the Words, *unleſs you eat and drink*, John vi. 54. they are not to be underſtood of the diſtinct Actions, but only of partaking of the Body and Blood: For in the ſame Chapter, Life everlaſting is promiſed to thoſe who eat only; *he that eats of this Bread ſhall live for ever*, ver. 59. Again, *if any one eateth me, the ſame ſhall alſo live by me*, ver. 58. You ſee Eating alone will ſuffice. Again, the Scripture in many Places ſpeaking of the Holy Communion, makes no Mention of the Cup; ſee St. *Luke*, &c. Chap. xxiv. 30, 31. *Acts* ii. 42, 46. et Chap. xx. 7. Beſides, 'tis to be obſerved, that whoſoever receives the Body of *Chriſt*, muſt certainly receive his Blood at the ſame Time, ſince the Body which he receives is a living Body (for *Chriſt* can die no more, ſays St. *Paul*) *Rom.* vi. 9. which cannot be without his Blood: There is no taking *Chriſt* by Pieces, whoever receives him, receives him wholly. So that the Faithful are no ways deprived of any Part of the Grace of this Sacrament, by receiving in one Kind only: And the Reaſon is, becauſe the Grace of this Sacrament being annexed to the real Preſence of *Chriſt*, who is the Fountain of all Grace; and *Chriſt* being as truly and really preſent in one Kind as in both; conſequently, he brings with him the ſame Grace to the Soul, when received in one Kind, as he does when received in both. Again, many learned Proteſtants have acknowledged, that there is no Command in Scripture for all to receive in both Kinds. See *Luther* in his Epiſtle

ſtle to the *Bohemians*. Biſhop *Forbes*, lib. 2. *de Euch.* cap. i. 2. *White*, Biſhop of *Ely*, in his Treatiſe on the Sabbath, *p.* 97. And Biſhop *Montagu*, Orig. *p.* 97. But abſtracting from what has been ſaid, our Adverſaries have no Reaſon to object againſt us, for defrauding the Laity of *Part* of the Grace of the Sacrament; ſince they deprive them of the *whole*, viz. both Body and Blood, as receiving neither one nor the other, but only a little Bread and Wine. As for the Practice of the Primitive Ages, both Kinds were commonly taken, but not always: For the antient Fathers give an Account, that in Time of Perſecution, Chriſtians took only the conſecrated Bread, which they carried home with them. Alſo abſtemious Perſons, who had an Averſion to Wine, only received the conſecrated Bread. Again, Infants received only the conſecrated Wine. Pope *Gelaſius* indeed ordered both Kinds to be given, in order to detect the *Manicheans*, who abſtained from Wine, on account that they held Wine to be a Liquor of the Devil's Invention, and communicated only in the other Kind, upon that Belief. This was the Ground of Pope *Gelaſius*'s Prohibition: But afterwatds, in Pope *Leo* the Second's Time, it was free to communicate in one, or both Kinds.

Q. *When did the Cuſtom of communicating in both Kinds ceaſe, and what Reaſons were there to order only one Kind?*

A. It ceaſed by Degrees. And the Reaſons were theſe: *Firſt*, there was Danger of great Irreverences, by ſpilling the conſecrated Wine, when the Communicants were very numerous. *Secondly*, leſt the Wine being reſerved for the Sick, it ſhould grow ſour and be corrupted. *Thirdly*, to confound thoſe Hereticks, who believed *Chriſt*'s Body was without his Blood. And *laſtly*, this Diſcipline of the Church was confirmed by the General Council of *Conſtance*, in the Year 1414; to put a Stop to the *Huſſites*, and other Hereticks,

Hereticks, who held that both Kinds were of Divine Precept.

Q. *Can the Church ſtill order or permit both Kinds t be received?*

A. Yes, if ſhe ſhall judge the Reaſons to be ſufficient.

Q. *But did not* Chriſt *expreſly command the receiving in both Kinds, when he ſaid,* drink ye all of it? *Mat.* xxvi, xxvii.

A. Theſe Words were addreſſed to the twelve Apoſtles only, no other being preſent at the laſt Supper, and the Precept was by them all fulfilled; *and they all drank of it.* St. *Mark* xiv. 23. And this Command is conſtantly obſerved by the Biſhops and Prieſts of the Catholick Church, as often as they conſecrate. But this is no more an Argument for the Laity's being obliged to drink the Cup, than their being obliged to conſecrate, to forgive Sins, or preach the Goſpel; *St.* Luke xxii. 19. *St.* John xx. 22. *St.* Mat. xxviii. 19. Becauſe we find in the Scripture *Chriſt* commanded the Apoſtles ſo to do.

Q. *Are Prieſts obliged to receive both Kinds?*

A. Yes when they conſecrate; and the Reaſon is, becauſe the *Euchariſt* is a *Sacrifice*, as well as a *Sacrament.* Now unleſs both Kinds are conſecrated, and offered by the Prieſt, and received, it does not repreſent *Chriſt*'s Paſſion.

Q. *May not Deacons conſecrate?*

A. By no Means; *do this* *, was directed to Biſhops and Prieſts only. However Deacons may be the *extraordinary* Diſtributers of the Sacrament; as it was ſometime a Practice in the primitive Ages.

Q. *What is a Sacrifice, and how does that Appellation agree with the* Euchariſt?

A. A Sacrifice properly ſo called, is an external Oblation, or Offering made to God alone, by a lawful Miniſter, with a change in the Thing offer'd by Conſumption, in Teſtimony of his ſupreme Power.

* Hoc facite.

Now

Now this agrees with the *Eucharist*, becauſe the *Euchariſt* is an Oblation of the Body and Blood of *Jeſus Chriſt*, offered under the outward and ſenſible Signs of Bread and Wine to God alone, by the Miniſtry of the Prieſts of the Church, lawfully conſecrated and empower'd by *Chriſt*; and this Oblation is accompanied with a real Change and Deſtruction of the Bread and Wine, by the Conſecration of them into the Body and Blood of *Chriſt*, and a real exhibiting of *Chriſt* our *Victim*, heretofore immolated upon the Croſs, and here myſtically dying in the ſeparate Conſecration of the two different *Species*; and this Oblation is made to God, to acknowledge his ſovereign Power, to render him our Homage, and for all other Ends for which Sacrifices are offered to his Divine Majeſty.

Q. *What are the Ends for which Sacrifice in the old Law was offer'd, and is ſtill to be offer'd to God?*

A. For theſe four Ends; *Firſt*, For God's own Honour and Glory, by acknowledging his Sovereignty and paying him our Homage. *Secondly*, To give God Thanks for all his Bleſſings. *Thirdly*, To beg pardon for our Sins. *Fourthly*, To obtain Grace and all Bleſſings from his divine Majeſty.

Q. *Have the Servants of God, from the Beginning of the World been always accuſtomed to honour him with Sacrifices?*

A. Yes they have. Witneſs the Sacrifice of *Abel*; Gen. iv. The Sacrifice of *Noah*; Gen. viii. The Sacrifice of *Melchiſedech*; Gen. xiv. The Sacrifices of *Abraham*; Gen. xv. et xxii. The Sacrifices of *Job*, i. et xiii. And the many different Kinds of Sacrifices preſcribed in the Law of *Moſes*.

Q. *How is a Sacrifice*, properly *ſo called, diſtinguiſhed from other Oblations*, viz. *Prayer, good Works, and a contrite Heart?*

A. Theſe want Requiſites, *viz.* they are either Spiritual Oblations only, or are not offered only by a Prieſt;

Prieſt; nor is there any Change to teſtify God's ſupreme Dominion.

Q. *How many Kinds of Sacrifice belonged to the old Law?*

A. Chiefly five. *Firſt*, *Holocauſt*, where the whole was conſumed or burnt, and thereby given fully to God without Reſerve, for the more perfect Acknowledgement of his Sovereignty. *Secondly*, *Propitiatory*, or Sin-Offerings, for appeaſing God's Anger and remitting Sin. *Thirdly*, *Euchariſtick*, for returning Thanks. *Fourthly*, *Impetratory*, for obtaining Bleſſings; and *Fifthly*, *Pacifick*, or Peace Offerings, which were both *Euchariſtick* and *Propitiatory*.

Q. *Why are all theſe Sacrifices now aboliſhed?*

A. Becauſe they were but Figures of the Sacrifice of *Chriſt*; and therefore were to give Place to his Sacrifice, as being only Figures of the Truth.

Q. *Were the Sacrifices of the old Law Figures of the Sacrifice of the new?*

A. Yes, both of *Chriſt*'s Paſſion, and of the *Euchariſt*.

Q. *What is the Maſs, and from whence is the Word derived?*

A. The Maſs in one Senſe may be called the Liturgy of the Catholick Church; but properly ſpeaking, 'tis the Sacrifice or Oblation of *Chriſt*'s Body and Blood, under the Appearance or Species of Bread and Wine: And conſiſts in the Conſecration of the Bread and Wine, into the Body and Blood of *Chriſt*; and the offering up of this ſame Body and Blood to God, by the Miniſtry of the Prieſt, for a perpetual Memorial of *Chriſt*'s Sacrifice upon the Croſs. As to the Word *Maſs*, ſome are of Opinion that it comes from the *Hebrew* Word *Miſſach*, which ſignifies a *voluntary Offering*; Deut. xvi. 10. But others are of Opinion, that it is derived from the *Latin* Word, *Miſſio* or *Miſſa*, that is, *Diſmiſſion*, or ſending away; becauſe the *Catechumens* and others were formerly diſ-

diſmiſſed, as not being permitted to be preſent at this Sacrifice, only from the Beginning till the *Offertory*, and the Goſpel and Sermon being ended, the Deacon publickly ſaid, *ite miſſa eſt*, go out all you who are Infidels, Catechumens, and Penitents: For the Maſs of the Faithful is now to begin. Hence at the End of the Maſs the Words *ite miſſa eſt*, are ſtill retained, and now the Meaning is, depart for the Maſs is ended. But be this as it will, the Name is of very antient Uſe in the Church, as appears from St. *Ambroſe*, St. *Leo*, and St. *Gregory* *.

Q. *How does the Sacrifice of the Maſs differ from the Sacrifice* Chriſt *made upon the Croſs?*

A. There is no Difference as to the Hoſt, or Thing offered, nor as to the principal Prieſt who offers; the chief Offerer being *Chriſt* himſelf. The Difference therefore is only in the Manner of the Offering, the one was *bloody* the other *unbloody*; for in the Sacrifice of the Croſs *Chriſt* really died, and therefore it was a *bloody Sacrifice*; in the Sacrifice of the Maſs, he only dies myſtically, inaſmuch as his Death is repreſented in the conſecrating apart the Bread and Wine, to denote the ſhedding of his Sacred Blood from his Body at the Time of his Death, and therefore this is an *unbloody Sacrifice*, and of Courſe a *commemorating Sacrifice*, which has all its Virtue from the Sacrifice of the Croſs.

Q. *Is the Sacrifice of the Maſs offered to Saints?*

A. No; only to God; the Saints are only mentioned, to give Praiſe, and Thankſgiving to God for them, and that they may join in Prayer with us, and for us.

Q. *Is the Maſs a* true *and* proper *Sacrifice?*

A. Yes, it is.

Q. *How can it be a* true *and* proper *Sacrifice, ſince a true Sacrifice requires a* Change, *or* Mactation, *or*

* St. *Amb.* L. 2. Epiſ. 14. ad Sororem. St. *Leo.* Epiſ. 81. ad Dioſcor. St. *Greg.* Hom. 6. in Evang.

Immolation, *in the Thing offered? now in the Mass these Things are not to be found.*

A. In *bloody* Sacrifices a *Mactation*, or slaying was necessary, but not in others; *Melchisedech*'s was a *true* and *proper* Sacrifice, and so were the *pacifick* Sacrifices of the old Law: However, in the Sacrifice of the Mass there is a real *Change*, by the real Conversion of the Bread into his Body, as also a mystical *Immolation* or Death; when the Body and Blood, are as it were, separated by distinct Consecrations.

Q. *Have you any Texts of Scripture for Proof of the Sacrifice of the Mass?*

A. Yes; besides many Figures of this Sacrifice in the *Old Testament*, (of which the most evident is that of the *Bread* and *Wine* offered by *Melchisedech*, the Priest of the Most High God; *according to whose Order*, Christ is said to be *a Priest for ever*, Gen. xiv. 18. Psal. cx. and that as the *Holy Fathers* * take Notice, by Reason of this Sacrifice of the Eucharist) we have the Prophecy of *Malachi* i. 10, 11. where God rejecting the *Jewish* Sacrifices, declares his Acceptance of the Sacrifice or *pure Offering*, which should be made to him in *every Place* among the Gentiles; which Text the antient Fathers, both *Greek* and *Latin*, urge to shew, that the Eucharist is a Sacrifice. See St. *Justin*, St *Irenæus*, St. *Chrysostome*, St. *Augustin*, &c. † In the *New Testament*, St. *Paul* tells us, that under the New Law *we have an Altar* (and consequently a Sacrifice) *whereof they have no right to eat who serve the Tabernacle*, Heb. xiii. 10. that is, they who continue in the Service of the Old Law. And in the 10th Chap. of his 1st Epistle to the *Corinthians*, from the 14th ver. to the 21st, he makes a Parallel between the Partakers of the Christian Sacrifice, and those who

* See St. Cypr. Epist. 63. St. Chryst. Hom. 35. St. Jerom. Epist. 126. ad Evan. St. Aug. Conc. 1. in Ps. 33 L. 15. de Civ. Dei, &c.

† St. Just. in Dial. cum Trypho. St. Irenæ, L. 4. C. 32. St. Chryst. in Ps. 92. St. Aug. L. 18. de Civ. Dei, C. 35.

partake

partake of the *Jewiſh* or *Heatheniſh* Victims, ſo, as evidently to ſuppoſe, that the Chriſtian Table, which he mentions, *ver.* 21. is an *Altar* where *Chriſt* is myſtically immolated, and afterwards eaten by the Faithful, as in the *Jewiſh* and *Heatheniſh* Sacrifices, the Victim was firſt offered on the Altar, and then eaten by the People. From whence the Apoſtle St. *Paul* infers, *ver.* 16. that they who were Partakers of this great Sacrifice of the Body and Blood of *Chriſt*, ought not to be Partakers with Devils, by eating the Meats ſacrificed to Idols. The Sacrifice of the Maſs is alſo mentioned in the *Acts* of the Apoſtles, xiii. 2. where we read in the Proteſtant Teſtament, *As they miniſtered to the Lord, and faſted*, &c. In the *Greek* Original it ſtands thus, *as they were ſacrificing* (λειτουργουντων) *to the Lord and faſting, the Holy Ghoſt ſaid, ſeparate me* Barnabas *and* Saul *for the Work whereunto I have called them.* Where the *Greek* Word, which we have rendered in *Engliſh*, *ſacrificing* is the ſelf-ſame which to this Day is uſed by the *Greeks* to expreſs the Sacrifice of the Maſs. Beſides theſe Arguments from Scripture, for the Sacrifice offered to God in the bleſſed Euchariſt, we have the Authority and perpetual Tradition of the Catholick Church from the Days of the Apoſtles. Witneſs the moſt antient Liturgies of all Churches and Nations. Witneſs the manifold Teſtimonies of Councils, and Fathers of all Ages. Witneſs the frequent Uſe in all Chriſtian Antiquity, of the Names of *Altar*, *Sacrifice*, *Oblation*, *Prieſt*, &c. Witneſs, in fine, the univerſal Conſent of Chriſtians of all Denominations before *Luther*'s Time, in offering up the Euchariſt as a Sacrifice; which is a Matter of Fact that cannot be conteſted.

Q. *But does not St.* Paul *ſay, that* Chriſt by one Offering, viz. *that of the Croſs*, hath perfected for ever them that are ſanctified, *Heb.* x. 14. *What room then can there be for the Sacrifice of the Maſs?*

A. What the Apoſtle ſays is certainly true, that the Sacrifice of *Chriſt* upon the Croſs, is that *one Offering* by which we are perfected for ever; becauſe the whole World was redeemed by that one Sacrifice, and all other Means of our Sanctification or Salvation have their Force and Efficacy from that *one Offering*: Yet as that *one Offering*, by which *Chriſt hath perfected for ever them that are ſanctified*, is no way injured, by his Supplications, which as Man, he makes for us to his Father in Heaven; where, as the ſame Apoſtle tells us, *He ever liveth to make Interceſſion for us*, Heb. vii. 25. ſo neither is it any ways injured, but highly honoured by the repreſenting of the ſame Offering to God in the Sacrifice of the Altar.

Q. *But St.* Paul *tells us that* Chriſt does not offer himſelf often, *Heb.* ix. 25. *What ſay you to this?*

A. St. *Paul* ſpeaks there of his offering himſelf in a *bloody* Manner by dying for the Redemption of the World, which was to be but once. But though the Price of our Redemption was to be pay'd but once, yet the Fruit of it was to be daily applied to our Souls, by thoſe Means of Grace which *Chriſt* has left in his Church; that is, by the Sacraments, and Sacrifice.

Q. *Have you any thing more to alledge for Proof of the Sacrifice of the Maſs?*

A. Yes; we have the Words of the Inſtitution, as they are related by St. *Luke*, xxii. 19, 20. *This is my Body which is given for you. This Cup is the New Teſtament in my Blood, which* (Cup) *is ſhed for you.* Now, ſince we really believe by the Words of Conſecration, that the Bread and Wine are truly changed into the Body and Blood of *Chriſt*; and conſequently, that our Victim, which for us was immolated upon the Croſs, is in the Maſs exhibited, and preſented to God. The Maſs therefore is properly an Offering or Sacrifice: And it is alſo a *propitiatory* Sacrifice; for if the *Cup*, *viz.* the Blood of *Chriſt* be ſhed for us, that is, for our Sins, it muſt needs be *propitiatory*, at leaſt by

applying

applying to us the Fruit of the bloody Sacrifice of the Croſs.

Q. *But what need was there of the Sacrifice of the Maſs, ſince we were fully redeemed by the Sacrifice of the Croſs?*

A. Firſt, That we might have in the Sacrifice of the Maſs a ſtanding Memorial of the Death of *Chriſt*. *Secondly*, That by the Sacrifice of the Maſs the Fruit of his Death might daily be applied to our Souls. *Thirdly*, That his Children might have 'till the End of the World an *external* Sacrifice, in which they might join together in the outward Worſhip of Religion; as the Servants of God had always done, from the Beginning of the World. *Fourthly*, That in and by this Sacrifice they might unite themſelves daily with their High-Prieſt and Victim *Chriſt Jeſus*; and daily anſwer the four Ends of Sacrifice.

Q. *What Effects has the* Euchariſt *as a Sacrifice?*

A. The Council of *Trent* * has defined that it is more than a Sacrifice of Praiſe, or a meer Commemoration of *Chriſt*'s Paſſion, and that it is *Latreuticum*, that is to ſay, by it we give to God divine Honour. *Euchariſticum*, that is, by it we give Thanks to God, for his Benefits and Mercies beſtowed upon us. *Propitiatorium*, that is, by it we obtain Pardon and Remiſſion of our Sins. *Impetratorium*, that is, by it we obtain new Graces and Bleſſings.

Q. *Does it remit Sin, or the Pain due to Sin, by Way of Satisfaction?*

A. 'Tis propitiatory, and ſatisfactory, *by Virtue of the divine Inſtitution*; as to Pain, both in this World and Purgatory, when 'tis applied with due Diſpoſitions, and according to the Intention of the Church, it being the beſt of ſatisfactory or good Works.

Q. *Is the Maſs of a wicked Prieſt, as valuable as that of a juſt one?*

* *Seſſ.* xxii. *Can.* iii.

A. It has the same Effect absolutely, because a wicked Man offers in the Person of *Christ* and the Church; yet the private Devotion of the good Priest may add to the Efficacy in other Respects.

Q. *For whom is Mass offered?*

A. For all the Faithful both living, and dead, as also for all Infidels, Hereticks, *&c.* that they may be converted; yet their particular Names, are not to be mentioned in the Mass.

Q. *What Advantage is the Sacrifice of the Mass to the Living and the Dead?*

A. It procures to the Living the Merits and Fruit of the Sacrifice of the Cross, that is, the Grace we stand in Need of, especially to those for whom it is said, and those who assist devoutly at it. As to the Dead it lessens their Pains in Purgatory, and hastens their Deliverance out of it.*

Q. *What means all the Ceremonies of the Mass, and how can Additions be made to the Sacrifice instituted by* Christ?

A. They have a spiritual Meaning and are instuctive: They are added some by *Christ* himself, others by the Apostles, others since by the Church, but are not essential, yet they cannot be omitted without a great Sin. We shall explain these Ceremonies hereafter.

Q. *How ought Persons to hear Mass, and with what Affection?*

A. With great *Respect*, *Devotion* and *Attention*, Jer. xviii. 10. and with that Affection, for which Sacrifices were instituted, that is, with a devout Acknowledgement of our Duty to God; with an earnest Desire to appease the Wrath of God, which we have deserved for our Sins; and also with Thanksgiving to our blessed Saviour, that he has vouchsafed to leave to his Church, his own precious Body and Blood, as a

* St. *Aug.* L. 9. Confess. 2 *Mach.* xii. ver. 43, &c. Conc. Trid. *Sess.* xxii. *Cp.* ii. *Can.* iii.

Pledge

Pledge of his Love to be offered up to his eternal Father by us, in Teſtimony of the aforeſaid Acknowledgement, and as a Means to appeaſe his deſerved Anger.

Q. *But what think you of thoſe, who during the Time of Maſs, inſtead of attending to this great Sacrifice, ſuffer themſelves to be carried away with wilful Diſtractions?*

A. Such as theſe don't hear Maſs, that is, they don't fulfill the Church Precept, nor ſatisfy the Obligation of the Day, but rather mock God, whilſt outwardly they pretend to honour him, when their Heart is far from him. The like is to be ſaid of thoſe, who in Time of Maſs are laughing or talking, or who paſs the greater Part of the Time in criminal Amuſements; theſe Sort of Perſons muſt alſo anſwer for the Scandal they give by their ill Example, and for their hindering others from attending to their Duty; as well as for their profaning theſe moſt Sacred Myſteries, by ſuch an Unchriſtian Behaviour at this holy Time.

Q. *Is it not a Prejudice to the Faithful that Maſs is ſaid in an unknown Tongue?*

A. No; for the Maſs contains only thoſe Prayers, which the Prieſt alone is commanded to ſay, as the Mediator between God and his People. Neither are the People ignorant of what is ſaid, ſince they have the Maſs expounded, and engliſhed in their ordinary Prayer-Books; and 'tis viſible to any unprejudiced Eye, that there is far more Devotion among Catholicks at Maſs, than there is at the Proteſtants Common-Prayer.

Q. *Can you explain to me by ſome Example, how a Perſon may devoutly, and profitably aſſiſt at this Sacrifice, tho' he be ignorant of the Prayers which the Prieſt is ſaying?*

A. Yes we can; for what do you think if you or any good Chriſtian had been preſent upon Mount *Calvary*, when *Chriſt* was offering himſelf upon the Croſs,

a Sacrifice for the Sins of the whole World; would not the very Sight of what was doing, (provided that you had the same Faith in *Christ* as you now have) have sufficed to excite in your Soul most lively Acts *of the Love of God, Thanksgiving* for so great a Mercy, *Detestation* for you Sins, *&c.* tho' you could neither hear any Word from the Mouth of Christ your High-Priest, nor know in particular what pass'd in his Soul? Just so in the Mass, which is the same Sacrifice as that which Christ offered upon the Cross, because both the Priest and the Victim are the same; 'tis abundantly sufficient for the People's Devotion, to be well instructed in what is then doing, and to excite in their Souls suitable Acts of *Adoration, Praise, Thanksgiving, Repentance,* &c. tho' they understand not the particular Prayers used by the Priest at that Time. Besides, it is not necessary for the devout and profitable concurring in Sacrifice offered to God, that the People should hear or recite the same Prayers with the Priest; nay even the very seeing of him is more than what God was pleased to require in the old Law. Hence we find, *that the whole Multitude of the People were praying without*; when *Zachary* went into the Temple to burn Incense. St. *Luke* i. 10. And it was expressly ordered that there should be no Man in the Tabarnacle or Temple when the High-Priest went with the Blood of the Victims into the Sanctuary to make Atonement. *Levit.* xvi. 17.

Q. *But does not St.* Paul *condemn the Use of* unknown Tongues *in the Liturgy of the Church?* 1 Cor. xiv.

A. Whoever will but read that whole Chapter with Attention, will easily see, that St. *Paul* speaks not a Word of the Liturgy of the Church; but only reprehends the Abuse of the Gift of Tongues, which some among the *Corinthians* were guilty of, who out of Ostentation affected to make Exhortations, or extemporary Prayers in their Assemblies, in Languages utterly

terly unknown, which for Want of an Interpreter could be of no Edification to the reſt of the Faithful. But this is far from being the Practice of the Catholick Church; where all Exhortations, Sermons, and ſuch like Inſtructions are made in the vulgar Language, where there is no Want of Interpreters, ſince the People have the Church Offices interpreted in their ordinary Prayer Books; and the Paſtors are commanded to explain often to them, particularly upon *Sundays* and *Holy-Days**, the Myſteries contained in the Maſs. Beſides after all, tho' the *Latin* be a dead Language, yet in the Senſe of St. *Paul*, it cannot be called an *unknown Tongue*, ſince there is no Language in *Europe* more univerſally underſtood, there being ſcare a Village without ſomebody who underſtands it.

Q. *But why does the Church celebrate the Maſs in* Latin, *rather than in the vulgar Language?*

A. Firſt, Becauſe it is her antient Language, uſed in all her Sacred Offices even from the Apoſtles Days throughout all the *Weſtern* Parts of the World, and therefore the Church who hates Novelty, deſires to celebrate her Liturgy in the ſame Language, as the Saints have done for ſo many Ages. *Secondly*, For a greater *Uniformity* in the publick Worſhip, that ſo a Catholick in whatſoever Country he chances to be, may ſtill find the Liturgy performed in the ſame Manner, and in the ſame Language to which he is accuſtomed at Home. *Thirdly*, To avoid the Changes to which all vulgar Languages, as we find by Experience, are daily expoſed. Nor is this Method peculiar to the Catholick Church alone: For all the oriental Schiſmaticks, how different ſoever, uſe in their Liturgies, their antient Languages, which have long ſince ceaſed to be underſtood by the People; as we learn from *Monſieur* Renaudot, *in his Deſertation upon the oriental Liturgies*, *Chap.* vi. The *Greeks* ſay Maſs in the old *Greek*, of which the common People (as Mr. *Brerewood* in his *Enquiries* ſays) underſtand little or nothing.

* Conc. Trid. *Seſſ.* xxii. *Cap.* viii.

thing. *C.* ii. *P.* 112. The *Ethiopians*, and *Armenians*, say Maſs in the old *Ethiopian* and *Armenian* Tongue, which none but the Learned underſtand. The *Syrians*, *Indians*, and *Egyptians*, ſay Maſs in *Syriack*, tho' *Arabick* is their vulgar Language. The *Muſcovites*, ſay Maſs in *Greek*, tho' it is not the Language of the People, who ſpeak nothing but a Kind of *Sclavonian*. So that thoſe who declaim ſo violently againſt the Roman Catholick Church, for not having the publick Service in the vulgar Tongues, have the univerſal Practice of *Chriſtendom* againſt them. And what is very remarkable, is, that the Proteſtants have furniſhed us with an excellent Argument againſt themſelves, for having the divine Service celebrated in ſuch a Language as the People do not underſtand: For we read in Dr. *Heylin*'s *Hiſtory of the Reformation*, *P.* 128, *&c.* that in Queen *Elizabeth*'s Time, "The *Iriſh* Parliament paſs'd an "Act for the Uniformity of Common-Prayer; with "Permiſſion of ſaying the ſame in *Latin*, where the "Miniſter had not the Knowledge of the *Engliſh* "Tongue. But for tranſlating it into *Iriſh* there was "no Care taken. The People are required by that "Statute, under ſeveral Penalties to frequent their "Churches, and to be preſent at the reading the *En-*"*gliſh* Liturgy, which they underſtood no more of "than they do of the Maſs."

Penance expounded.

Q. *WHAT is the Signification of the Word Penance?*

A. 'Tis much the ſame with Repentance, and according to the *Latin* and *Greek*, is uſed to ſignify a Change of the Mind.

Q. *What*

Q. *What is the ecclesiastical Use of the Word?*

A. It is sometimes taken for a certain Virtue belonging to Justice, and is a sincere Grief, for having offended God, with a firm Purpose to offend him no more. Again, it is taken for a Sacrament which is a Sorrow for Sins, committed after Baptism, including Confession, and a Purpose of making Satisfaction. So that it is a Sacrament whereby the Sins we commit after Baptism are forgiven us.

Q. *When was this Sacrament first instituted?*

A. There was an Intimation and Promise of it, when our Saviour said, *whatsoever you shall bind upon Earth, shall be bound in Heaven; and whatsoever you shall loose upon Earth, shall be loosed in Heaven.* St. *Mat.* xviii. 18. Which Promise was actually performed after our Saviour's Resurrection; *when he breathed upon his Apostles, and said to them, receive ye the Holy Ghost, whose Sins you shall forgive, they are forgiven them; and whose Sins you shall retain, they are retained.* St. *John* xx. 22, 23.

Q. *How do you prove from hence that Penance is a Sacrament?*

A. From the Notion and Definition of a Sacrament, *viz.* an *outward or visible Sign of inward Grace ordained by* Jesus Christ. The outward or visible Sign, is the Sinner's *Confession*, and the Form of Absolution pronounced by the Priest; the *inward Grace*, is the *Remission of Sins*, promised by *Jesus Christ*, see St. *John* xx. 22, 23. The *Institution of Christ* is gathered from the same Place, and from St. *Mat.* xviii. 18.

Q. *What is the* Matter *and* Form *of this Sacrament?*

A. The *Matter* is twofold, *viz. remote* and *immediate*, the *remote* Matter is *Sin*, mortal and venial; the *immediate*, are the Acts of the Penitent, *viz. Contrition, Confession* and *Satisfaction.* The *Form* are the Words of Absolution.

Q. *To*

Q. *To what End is this Sacrament instituted?*

A. For the Remission of Sins committed after Baptism.

Q. *Is this Sacrament necessary for Salvation?*

A. Yes, it is as necessary as Baptism in Regard of those, who fall into *mortal* Sin after they are baptized*.

Q. *Are not the Words importing a Power of forgiving and retaining Sin, sufficiently verified by the Power given to the Apostles to preach the Gospel?*

A. This indeed the *Calvinists* pretend, but falsely, there being two distinct Ceremonies instituted for that Purpose, *viz.* Baptism, and Penance, as the Fathers expressly affirm, besides preaching, *See* St. *Ambrose* in his Book of Penance.

Q. *What Differences are observable between Baptism and Penance?*

A. In Baptism Sin is forgiven, by a true Contrition, as a necessary Preparation in the Adult: It requires not Confession: It remits the whole Pain due to Sin: It absolves not juridically: It gives a Character, and cannot be repeated. 'Tis absolutely necessary to Infants, and to Adult, at least in Desire, if otherwise not obtainable. As for Penance, Jurisdiction is necessary: It requires certain Dispositions, *viz.* a Sorrow and Purpose to Sin no more: It may be repeated: It requires Confession, but it does not remit all the Pain due to Sin: *Lastly*, it requires Satisfaction.

Q. *What is it to forgive Sin?*

A. 'Tis to pronounce the Words of Absolution *ministerially*, under *Christ* the *principal* Cause. So that we do not believe that Man can forgive Sins *by his own Power*, as no Man *by his own Power* can raise the Dead to Life; Because both the one and the

* St. *Cypr.* Ep. 57, ad Cornel. St. *Chrys.* L. 3. de Sacerd. St. *Ambr.* L. 1. de Pœnit. Cp. 2. St. *Aug.* Ep. 228. ad Honorat. Con. Trid. *Sess.* vi. C. xiv.

other

other equally belong to the *Power* of God. But as God has ſometimes made Man his Inſtruments in raiſing the Dead to Life; ſo we believe that he has been pleaſed to appoint that his *Miniſters* ſhould, in Virtue of his Commiſſion, as his *Inſtruments*, and *by his Power*, abſolve repenting Sinners. And this is what the Proteſtants pretend to believe as well as we; for we find in their Common-Prayer-Book, *in the Order for the Viſitation of the Sick*, where they preſcribe a Form of Abſolution the ſame in Subſtance as that uſed in the Catholick Church; which is as follows: —— *Our Lord* Jeſus Chriſt, *who hath left Power to his Church to abſolve all Sinners who truly repent, and believe in him, of his great Mercy forgive thee thine Offences: And by his Authority committed to me, I abſolve thee from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Amen.

Q. *What is it to retain Sins?*

A. 'Tis to refuſe, or defer Abſolution for Sin, or to inflict Penalties for Sin.

Q. *Pray tell me in what Caſes is a Confeſſor to refuſe, or defer Abſolution?*

A. The Rule of the Church is to *defer* Abſolution, (excepting the Caſe of Neceſſity) to thoſe of whoſe Diſpoſition the Confeſſor has juſt Cauſe to doubt; and to *refuſe* or deny Abſolution to thoſe who are certainly indiſpoſed for it; which is the Caſe of all ſuch as refuſe to forgive their Enemies, or to reſtore ill-gotten Goods, or to forſake the Habits, or immediate Occaſions of Sin; or, in a Word, to comply with any Part of their Duty, to which they are obliged under *mortal* Sin.*

Q. *What is Contrition, and why ſo called?*

A. 'Tis an inward Sorrow of the Mind, for having offended ſo good a God, with a firm Purpoſe not to

* *See* Rit. Rom. de Sacram. Pæni. et Doctr. Inn. XI. contr. 65. Prop. 1679. Conc. Trid. *Seſſ.* xiv. Cap. 4.

offend

offend him any more. It is so called, because the Word *Contrition* signifies a *bruising*, or *breaking* a Thing into Pieces, which is metaphorically applied to the Heart; which is as it were, bruised and broken by Grief.

Q. *How many Sorts of Contrition are there?*

A. Two; *perfect*, and *imperfect*.

Q. *What is perfect Contrition?*

A. 'Tis a hearty Sorrow for having offended God, including a Love of God above all Things, as he is good in himself.

Q. *What is imperfect Contrition?*

A. 'Tis a Sorrow for having offended God, upon account of the Pains of Hell, the Turpitude of Sin, or some other imperfect, but supernatural Motive.

Q. *By what Name do you call* imperfect *Contrition, and how does it differ from* perfect *Contrition?*

A. 'Tis called *Attrition*. Now as to the Difference, they differ in their Motive. The Motive of *perfect* Contrition is God, as he is good in himself. The Motive of *Attrition*, is Fear of Punishment, *&c.* Yet here also the Motive must be supernatural, and the Sorrow must proceed from actual Grace. Again, they differ in their Effects. The first is capable to justify a Person, without the Sacrament of Penance, who has a Desire, but not the Opportunity of a Confessor. The second, only disposes a Person for Justification in the Sacrament.

Q. *When are we obliged to make an Act of Contrition?*

A. Chiefly upon the following Occasions, *viz.* In Danger of Death. Again, as often as we receive any of the Sacraments, if we have not the Convenience of confessing.

Q. *Are we obliged to make so many distinct Acts of Contrition, according to the Number of our Sins?*

A. No;

A. No; one true Act of Contrition extends to all, yet a diligent Examen of every Sin, is to be premised before we make our Confession.

Q. *What is Confession, and how many Sorts are there?*

A. Confession in general, is a Declaration of a Person's Sins, in which may be either general, or particular, publick, or private, to God or to Man, by way of Advice, or sacramental.

Q. *What is sacramental Confession?*

A. 'Tis an Accusation of our Sins to a *proper* Priest; that is to say, to a Priest who is approved of by the Bishop, *&c.* in order to receive Absolution.

Q. *Can you bring any Scripture, which recommends the Confession of our Sins to the Ministers of God, and can you prove it to be commanded by Christ?*

A. In the first Place I can produce the Precept of God in the *Old Testament*, where he expresly commands, that *when a Man or Woman shall commit any Sin, that Men commit, to do a Trespass against the Lord, and that Person be guilty, then they shall confess their Sins which they have done*, &c. Numb. v. 6, 7. *Secondly*, The Example of the People who hearkened to the Preaching of St. *John* the Baptist, who were baptized by him, *confessing their Sins*. St. *Mat.* iii. 6. *Thirdly*, The Command of St. *James*, *confess your Sins one to another*, Chap. v. ver. 16. that is, to the Priests of the Church. *Fourthly*, The Practice of the first Christians, *Many that believed came, and confessed, and declared their Deeds*, Acts xix. 18. Now as to the Command of *Christ*, for the Confession of our Sins to his Ministers; I prove it from the Commission which he gave to them, when he said to his Apostles, *Receive ye the Holy Ghost, whose Sins you shall forgive, they are forgiven*; *and whose Sins you shall retain, they are retained*, St. *John* xx. ver. 22, 23. Here he gave them, and their Successors, *viz.* the Bishops and Priests

Priests of his Church Commission or Power to remit Sin. Again, the Apostles and their Successors were made spiritual Judges, by *Christ* our Lord, and had a Power from him to bind and loose from Sin, as we read in the 18th Chapter of St. *Matthew*, ver. 18. *Amen I say to you, whatsoever you shall bind on Earth, shall be bound in Heaven, and whatsoever you shall loose on Earth shall be loosed in Heaven.* Here he made them Judges and Physicians of our Souls: Therefore it follows by a necessary Consequence, that the Laity were obliged to confess their Sins to them: For how could they exercise this Power, and pronounce Sentence unless they first knew the State of the Sinner's Conscience, neither could they prescribe such Remedies, and give such Advice as was necessary for the Penitent's Cure, or Amendment, unless they first knew the particular Qualities and Condition of the several Sins the Penitent commits, which cannot be without Confession; so that we conclude with St. *Augustin*, that to pretend that it is enough to confess to God alone, is making void the Power of the Keys given to the Church, that is, contradicting the Gospel, and making void the Commission of *Christ*. Hom. xlix. St. *Mat.* xvi. 19.

Q. *Are Christians obliged to confess all their Sins?*

A. Yes; all *mortal* Sins that can be remembered after a diligent Examen. Moreover the Penitent is to declare their Number, Species, and Circumstances; not only the Circumstances as alter the Kind or Nature of the Sin, but also according to some Divines, such as very much aggravate the Guilt. Now as to *venial* Sins there is no strict Obligation to confess them; but if it be doubtful whether the Sin be *mortal* or *venial*, he is to confess it under that Doubt.

Q. *But by what Rule shall a Person be able to know whether his Sins are* mortal *or* venial?

A. All those Sins are to be esteemed *mortal* which the Word of God represents to us as hateful to God, against

againſt which it pronounces a *Woe*, or of which it declares that ſuch as do thoſe Things ſhall not enter into the Kingdom of Heaven. Of theſe we have many Inſtances both in the *Old* and *New Teſtament*. *See* Iſai. v. Ezek. xviii. Rom. i. 29, 30, 31. 1 Cor. vi. 9, 10. Gal. v. 19, 20, 21. Epheſ. v. 5. Apoc. xxi. 8.

Q. *In what Caſes is Confeſſion ſacrilegious and void?*

A. If any *mortal* Sin is wilfully omitted or a diligent Examen neglected, either as to Number or Species of the Sins, or for Want of a true Sorrow for Sin, or a firm purpoſe of Amendment. The Confeſſion is alſo invalid, if the Prieſt to whom he made it has not the neceſſary Faculties and Approbation. But in Caſe the Penitent omits any Sin, after a diligent Examen, the Confeſſion is valid: However, if afterwards he calls to mind any Sin he omitted, he is to confeſs it; if he remembers it before Communion, it ought to be confeſſed before he goes to Communion, if he remember it after Communion, he muſt confeſs it in his next Confeſſion.

Q. *Is it a great Sin to conceal, thro' Shame or Fear, any* mortal *Sin in Confeſſion?*

A. Yes; it is a grievous Sin, becauſe it is lying to the Holy Ghoſt, for which *Ananias* and *Saphira* were ſtruck dead by a juſt Judgment of God. *Acts* v. *James* ii. 10. 'Tis acting deceitfully with God, and that in a Matter of the utmoſt Conſequence. 'Tis a *Sacrilege*, as being an Abuſe of the Sacrament of Penance, and is generally followed by another great Sacrilege in receiving unworthily the Body and Blood of *Chriſt*. And what is ſtill more dreadful, ſuch Sinners ſeldom ſtop at the firſt bad Confeſſion and Communion, but uſually go on for a long Time in theſe Sins, and very often die in them. But 'tis not only a great Crime, but alſo a great Folly and Madneſs to conceal one's Sins in Confeſſion; becauſe ſuch Offenders know very well that theſe Sins muſt be confeſs'd, or that they muſt

must burn for ever in the Flames of Hell for them; and they cannot be ignorant that these bad Confessions do but increase their Burthen, by adding to it the dreadful Guilt of repeated Sacrileges, which they will have far more Difficulty of confessing, than these very Sins of which they are now so much ashamed.

Q. *But suppose the Sinner has been so unfortunate as to make a bad Confession, or perhaps a great many bad Confessions; what must he do to repair this Fault, and to reinstate himself in God's Grace?*

A. He must apply himself to God by hearty Prayer for his Grace and Mercy; and so prepare himself to make a general Confession of all his Sins, at least from the Time he first made a bad Confession; because all the Confessions he has made since he began to conceal his Sins, were all sacrilegious; and consequently null and void; and therefore must be all repeated again.

Q. *What Observation do you make concerning the Secresy of Confession, both in Regard of the Penitent and the Confessor?*

A. In the first Place, there is no Obligation of a publick Confession of private Sins. Again, we are not to discover other Person's Sins, but only our own. As to the Confessor he is obliged to perpetual Secresy, both by the Law of Nature, the Law of God, and his Church; so that whatever is declared in Confession, the Confessor can never discover it either *directly* or *indirectly* to any one upon any Account whatsoever, nay not even to save his own Life.* The Violation of this Secresy is punished with Deposition and perpetual Penance.

Q. *Tell me now in short, how many, and what are the Conditions necessary for the worthy receiving the Sacrament of Penance?*

A. There are five; *First*, to examine our Consciences. *Secondly*, to conceive a Hatred and Detesta-

* See Decre. *Inno.* xi. 1682.

tion

tion againſt Sin, and a Sorrow for having fallen into it, and incurred the Diſpleaſure and Wrath of God. *Thirdly*, to make a firm Reſolution of ſinning no more. *Fourthly*, to make a good Confeſſion of all our Sins to a Prieſt, who is approved by the Church. *Fifthly*, a Reſolution of making Satisfaction to God and our Neighbour according to our Ability.

Q. *Who is the proper Miniſter of Penance, and qualified to hear Confeſſions?*

A. Only thoſe, who are lawfully ordained to offer up the Sacrifice of the Maſs, and have Prieſt's Orders.

Q. *Has every Prieſt Power to abſolve from Sin?*

A. In Anſwer to this, we are to obſerve, that there are two Powers a Prieſt is endowed with. One is a Power of binding and looſing the Soul, called *the Power of Order:* The other is a Power of exerciſing the Power of binding and looſing, and is called *the Power of Juriſdiction.* The firſt Power is given when a Prieſt is ordained, and made capable of abſolving: The other, a Prieſt does not receive 'till Subjects are allotted him, on whom he is to exerciſe that Power, which is conferr'd upon him by the *Pope*, *Biſhop*, or other *Prelates*, who have *Juriſdiction.* So that every Prieſt has not the *Power of Juriſdiction*, and by conſequence every Prieſt cannot abſolve from Sin. How much therefore does it behove all Penitents to be very careful to make uſe of a Prieſt who has the *Power of Juriſdiction*, that is, of one who is rightly approved; becauſe if they confeſs to one who is not approved of by the Biſhop of the Place, their Confeſſion is null, and the Prieſt's Abſolution is of no Force or Value. As to what may be objected, that there are ſome Prieſts who are exempt from the Power and Juriſdiction of the Biſhop, as having Faculties from the Superior of their own Order, by Virtue of a Privilege granted to them by the Pope: To this I anſwer, that there are no ſuch Privileges and Exemptions now in *England*;

for all such Privileges and Exemptions which have formerly been granted, are all recalled by *Innocent* the XIIth. Decree in the Year 1695. as also by the Decree of *Benedict* the XIVth. in the Year 1745 *. which expresly obliges all regular Priests of what Denomination soever here in *England*, to a strict Submission and Obedience to the Bishops in Respect to the Jurisdiction, or Power of administring the Sacraments.

Q. *What is the Form of Absolution?*

A. Our Lord *Jesus Christ* absolve thee, and I by his Authority absolve thee, as far as I have Power, and thou standest in need, from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Q. *What is Satisfaction?*

A. 'Tis doing what is sufficient, or what is required from a Person for the Injury he does to another.

Q. *What is sacramental Satisfaction?*

A. 'Tis undergoing the Penalty imposed by the Priest, towards repairing the Injury done to God's Honour, and redeem the temporal Pain due to Sin.

Q. *Which are the Penalties whereby we may satisfy for Sin?*

A. In the first Place, all Calamities human Life is subject to, when they are willingly embraced for that Pupose. Again, Fasting, Prayer, and Alms, with all other pious Works.

Q. *In what Manner do we repair God's Honour, by the aforesaid Pains, and why?*

A. They are all recommended, and commanded in the Scriptures, by Almighty God. We are to submit with Patience to all temporal Calamities in Compliance with divine Providence. By *Prayer*, we submit our Soul, and regulate all is Faculties to the divine Will. By *Fasting*, we punish the Body for com-

* See *Innocent* the XIIth. Decree in Mr. *Dodd*'s Church History of *England*, Volume the 3d, *Page* 528.

mit-

mitting Exceſſes. By *Alms*, we ſatisfy for the ill Uſe we make of the Goods of Fortune. For as all Sins are committed againſt God, our Neighbour, and our ſelves; ſo all Duties to God are contained under *Prayer*, both internal and external; Duties towards our Neighbour, as Acts of fraternal Love, *&c.* are contained under *Alms*. Duties towards ourſelves, as Mortification and the like, are contained under *Faſting*.

Q. *Whence have Prieſts the Power of impoſing Penalties or ſatisfactory Works?*

A. From *Chriſt*, who gave them Power of binding and looſing, both from Sins and the Penalties due to Sin: As in temporal Tribunals, the Power that frees from Death, extends to aſſign, or pardon Puniſhment, proper to reform the Offender.

Q. *Which are the chief Properties of the Penalty impoſed?*

A. They ſatisfy for the temporal Pain, and ought to be *medicinal*, that is, proper to reform the Sinner.

Q. *Is Satisfaction an eſſential Part of the Sacrament of Penance?*

A. An Intention of Satisfaction is eſſential, but actual Satisfaction, belongs only to the Integrity of the Sacrament; for the Abſolution is valid, before the Satisfaction is performed; tho' in ſome Caſes it is requiſite that Satisfaction precede Abſolution.

Q. *This Doctrine of Satisfaction ſuppoſes a falſe Thing*, viz. *that ſome Pain is due to Sin after the Fault is pardoned.*

A. Divines diſtinguiſh between *eternal* Pain and *temporal* Pain; the *eternal* Pain is forgiven, but the *temporal* Pain commonly remains, as it appears both from the Neceſſity of the Thing, the Inſtance of *David*, who was puniſhed by the Death of his Children, after his Sins were forgiven; 2 *Kings* xii. and other Inſtances of temporal Calamities, inflicted for Offences, tho' pardoned. And this Method of temporal Pain,

is the Foundation of our Faith as to ſacramental Satisfaction, Indulgences. Purgatory, and Prayer for the Dead.

Q. *Can one Perſon ſatisfy for another?*

A. Yes; it is defined by the Church, and appears in the Prayers of Perſons, *&c.* Yet medicinal Satisfaction is perſonal, and cannot be communicated to another.

Q. *What is an Indulgence?*

A. 'Tis a Remiſſion of the temporal Puniſhment due to Sins, after the Sins themſelves, as to the Guilt and the eternal Puniſhment are forgiven by the Sacrament of Penance, or perfect Contrition. Hence nothing can be more groſly miſrepreſented than *Indulgences* are by our Adverſaries; for the Generality of Proteſtants imagine that an *Indulgence* is a Leave to commit Sin, or at leaſt, that it is a Pardon for Sins to come; whereas it is no ſuch Thing. For we believe there is no Power in Heaven or Earth that can give leave to commit Sin; and conſequently there is no giving Pardon before hand for Sins to come.

Q. *How do you prove that the Church has received a Power from* Chriſt *to grant Indulgences*, that is, *to diſcharge a penitent Sinner from the Debt of the* temporal *Puniſhment which remains due to his Sins?*

A. I prove it from the Promiſe which *Chriſt* made to St. *Peter*, *I will give unto thee the Keys of the Kingdom of Heaven:* St. *Mat.* xvi. 19. *And whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven, and whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven**. Which Promiſe made without any Exception, Reſervation or Limitation, muſt needs imply a Power of looſing all ſuch Bonds as might otherwiſe hinder, or retard a Chriſtian Soul from entering Heaven.

Q. *How does an Indulgence take off the Obligation of perſonal Satisfaction?*

* See Conc. Trid. *Seſſ.* xxv. Decre. de Indul.

A. It

A. It takes off the *penal* but not the *medicinal* Part.

Q. *Does Indulgences for the Dead remit the Pains in Purgatory?*

A. Not by Way of Abſolution or Juriſdiction, but only by Way of Prayer, or Suffrage accepted by God. *

Q. *What Diſpoſitions are required to gain an Indulgence?*

A. The Perſon muſt be in the State of Grace, confeſs, and communicate, and perform the Things required while he is in the State of Grace.

Q. *What is a* plenary *Indulgence?*

A. If duly obtained, 'tis a Remiſſion of all the temporal Puniſhment due to paſt Sins.

Q. *What is a* particular *Indulgence?*

A. 'Tis a Remiſſion of Part of the temporal Puniſhment due to Sin.

Q. *I ſuppoſe this is meant by an Indulgence of ſeven, ten, twenty, thirty, or forty Days or Years. But I comprehend not the Meaning of this Calculation.*

A. According to the antient Canons and Diſcipline of the Church, temporal Puniſhments of ſuch a Number of Days or Years, were decreed for certain Sins: And when there was ſufficient Reaſon to ſhorten the Time, it was called an *Indulgence.*

Q. *But theſe Canons being no longer in Force, I don't ſee what can be the preſent Meaning of an Indulgence, for ſo many Days or Years. If a Sinner is obliged no longer to thoſe Puniſhments, he is free, and ſtands not in need of an Indulgence.*

A. Tho' thoſe Canons are not in Force, the Law of God is ſtill in Force, which requires temporal Puniſhment for Sin †, and the Church by the Power it has, relaxes as much Puniſhment as was formerly inflicted by the antient Canons.

Q. *Has not* Chriſt *abundantly ſatisfied, both for Sin, and the Puniſhment due to it, both* temporal *and* e-

* See *Bellar.* L. 2. de Purga. † See *Bellar.* L. 1. de Indulg.

ternal? *Can the Church diſpoſe of the Merits and Satisfaction of* Chriſt?

A. Chriſt has abundantly ſatisfied and laid up the Treaſure for that Purpoſe, but the Remedy is to be applied accordingly as he has ordered. It is applied by the Sacraments, and good Works for the Remiſſion of Sin; it is applied by Indulgences for the Remiſſion of temporal Puniſhment, as there ſhall be found juſt Occaſion.

Q. *What is a Jubilee?*

A. 'Tis a ſolemn *plenary* Indulgence, accompanied with certain Privileges, relating to Cenſures and Diſpenſations, granted to the inferior Paſtors of the Church by the ſupreme Paſtor, and ſpecified in his Bulls, or Orders directed to them for that Purpoſe: And 'tis ſo called from the Reſemblance it bears with the *Jubilee Year* in the old Law (which was a Year of Remiſſion, in which Bondſmen were reſtored to Liberty, and every one returned to his Poſſeſſion;) *Levit.* xxv. 27. But according to ſome it is ſo called from the *Latin* Word *Jubilatio*, which ſignifies *Joy* or *Exultation*, becauſe it cauſes a ſpiritual Joy in the Souls of all who are made Partakers thereof; 'tis granted every twenty-fifth Year, as alſo upon other extraordinary Occaſions, to ſuch as being truly penitent, ſhall worthily receive the Bleſſed Sacrament, and perform the other Conditions of *Faſting*, *Alms*, and *Prayer*, uſually preſcribed at ſuch Times.

Q. *What are the Fruits or Effects, which uſually are ſeen among Catholicks at the Time of a* Jubilee?

A. At that Time the Church moſt preſſingly invites all Sinners to return to God with their whole Hearts, and encourages them by ſetting open her ſpiritual Treaſure in their Favour; ſo that the moſt uſual Effects of a *Jubilee* are the Converſions of great Numbers of Sinners, and the multiplying of all Sorts of good Works among the Faithful. So far it is from being true, that Indulgences are an Encouragement

ment to Sin, or an Occasion of a Neglect of good Works, as our Adversaries unjustly object.

Q. *What is Irregularity?*

A. 'Tis a Disability of becoming a Clerick, or exercising clerical Functions, occasioned either by Nature, or personal Faults, ordained by the Law, for the greater Honour of God, and the sacred Function.

Q. *How many Defects render Persons irregular?*

A. Chiefly *Seven*, viz. of the *Mind*, as gross Ignorance, *&c.* of the *Body*, as Eunuch, Deformity, *&c.* *Birth*, as Bastards, *&c.* *Servitude*, as Slaves, *&c.* Want of *Age*, required by the Council of *Trent*. Again, *Bigamy*, want of *Lenity*, as Murderers, Hangmen, Butchers, Judges, and Witnesses in Case of Death, *&c.*

Q. *What criminal Defects render Persons irregular?*

A. Chiefly *Five*, viz. Re-baptizing; Receiving, or exercising Spiritual Functions, contrary to the Canons; Heresy; all concerned in Murder, or voluntary Mutilation; and an infamous Life.

Q. *Does Irregularity annul Ordination?*

A. No; it only renders the receiving, and exercise unlawful and sinful.

Q. *How prove you that there is a Power in the Church of excommunicating?*

A. First, from the Power of the Keys; also from the 18th Chapter of St. *Matt.* where it is said, *If he he will not hear the Church, let him be to thee as a Heathen, and a Publican*, ver. 17. And from the 2d Epistle of St. *John*, where he says, *Receive him not into the House, nor say unto him, Peace be to you*, ver. 10. And likewise from the 1st Epistle of St. *Paul* to the *Corinthians*, the 5th Chapter, *With such a one do not so much as eat*, ver. 11. and in the same Chapter, *deliver such a one over to Satan*, ver. 5.

Extreme

Extreme Unction expounded.

Q. *WHAT is Extreme Unction, and why so called?*

A. 'Tis anointing the Sick by a Priest, under a certain Form of Words. 'Tis called *Extreme*, because it is applied only to dying Persons, and with Respect to former Unctions, as in Baptism, Confirmation, *&c.* 'tis the last.

Q. *How do you prove that this anointing of the Sick is a Sacrament? when, and by whom was it instituted?*

A. Because it is *an outward Sign of an inward and spiritual Grace.* The anointing, together with the Prayers that accompany it, are the *outward Sign*; the *inward Grace* is the Forgiveness of Sins, promised in these Words of St. *James*, *If he be in Sins, they shall be forgiven him*, Chap. v. ver. 15. 'Tis uncertain when this Sacrament was instituted. But the Council of *Trent* * has declared, that it was instituted by *Christ*, promulgated by St. *James*, in the 5th Chapter of his Epistle, where it is commanded, *Is any one sick among you, let him call for the Priests of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord: And the Prayer of Faith, shall save the sick Man, and the Lord shall ease him; and if he be in Sins, they shall be forgiven him*, ver. 14, 15. 'Tis also intimated by St. *Mark*, in the 6th Chapter, where 'tis said, the Apostles *anointed with Oil, many that were sick*, ver. 13.

Q. *What is the Matter and Form of this Sacrament? who is the Minister of it, and is it necessary for Salvation?*

A. The immediate *Matter*, is Oil of Olives bless'd by a Bishop, as the Council of *Trent* † declares. The

* *Sess.* xiv. *Can.* i. de Extr Unct. et *Can.* iii.

† See *Sess.* xiv. de Inst. Sacra Extr. Unct. *Can.* i.

Form

Form are theſe Words, *By this holy Unction, and his own moſt tender Mercy, may the Lord pardon thee whatſoever Sins thou haſt committed by thy Sight, by thy Hearing*; and ſo of the other Senſes. The only Miniſter is a Biſhop or Prieſt. And tho' this Sacrament is not *abſolutely* neceſſary, yet it is neceſſary, both by Divine and Eccleſiaſtical Laws. All theſe Points are declared by the Words of St. *James*, above quoted.

Q. *Who may receive this Sacrament?*

A. Only adult Perſons, and ſuch as are in Danger of Death by *Sickneſs*, or by *Wounds:* But not *Infants*, and ſuch as are *Fools*, and always *mad.* Some Divines ſay Children of ſeven Years of Age may receive it, being capable of *venial* Sin, tho' they never communicated.

Q. *Are Perſons to be anointed before a Battle, or Perſons condemned, or in a Shipwreck?*

A. No.

Q. *When ought this Sacrament to be given?*

A. In every Sickneſs where there is Danger of Death: But it is to be obſerved, that we ought not to defer it till the laſt Hour, or Agony of Death; becauſe it is much more profitable for the ſick Perſon to receive it, whilſt he has Leiſure, Reaſon, and Memory to prepare himſelf for it.

Q. *How ought a Perſon to prepare himſelf for this Sacrament?*

A. If he be in *mortal* Sin, he muſt clear his Conſcience by a true and ſincere Confeſſion: He ought alſo to make an Act of Contrition, at the Time he receives it, and to beg of God to forgive him the Sins which he has committed, by every Organ, or Part that is anointed.

Q. *But ſuppoſe he has loſt his Speech, and therefore cannot confeſs his Sins, what ought he then to do?*

A. In that Caſe he muſt make an Act of Contrition, or Sorrow for his Sins, and give Signs, that he has

has a Desire to obtain the Forgiveness of them, and to receive the *Extreme Unction.*

Q. *Can this Sacrament be given to Persons out of their Senses?*

A. Yes; if they desired it before, or very probably would have desired it.

Q. *What Parts are to be anointed?*

A. The *Eyes*, *Ears*, *Nose*, *Lips*, *Hands*, and *Feet*, and in some Places the *Reins*; but not in Women. When any Member is wanting, the nearest Part is to be anointed.

Q. *What are the Effects of this Sacrament?*

A. First, it remits all *venial* Sins, and mortal Sins forgotten; 2dly, it remits something of the Debt of Punishment due to past Sins; 3dly, it heals the Soul of her Infirmity and Weakness, and a certain Propension to Sin, contracted by former Sins, which are apt to remain in the Soul, as the unhappy Relicks of Sin; 4thly, it gives Strength and Grace to the Soul to bear with Patience, the Pains and Illness of the Body, and it arms her against the Temptations of her spiritual Enemies; 5thly, it restores corporal Health, if God sees it expedient for the Good of the Soul.

Q. *Can the same Person receive this Sacrament more than once?*

A. Yes; but not in the same Illness, unless it should be of long Continuance, and that the State of the sick Person should be changed so as to recover out of Danger, and then fall into the like Case.

Holy Orders expounded.

Q. *WHAT is Holy Order?*

A. 'Tis a Sacrament by which the Ministers of *Christ* are consecrated for their sacred Functions, and receive Grace to discharge them well.

Q. *How*

Q. *How do you prove that Holy Orders are a Sacrament?*

A. Becauſe they are a *viſible Sign inſtituted by* Chriſt, *to confer Grace.* The *outward and viſible Sign*, is found in the Impoſition of the Biſhop's Hands, and Prayer, *Acts* vi. 6. et xiii. 3. After which Manner we find the ſeven Deacons were ordained; as alſo St. *Paul* and St. *Barnabas.* The *inviſible Grace* conferred by this Impoſition of Hands, is atteſted by St. *Paul* in his 2d Epiſtle to *Timothy*, where he ſays, *Stir up the Grace of God, which is in thee, by the Impoſition of my Hands*, Chap. i. 6. Hence it is evident, that this Sacrament was inſtituted by *Chriſt*; for the Apoſtles of themſelves could not annex the Gift of Grace to any outward Sign or Ceremony.

Q. *When did* Chriſt *inſtitute this Sacrament?*

A. At his laſt Supper, when he ſaid to his Apoſtles, *Do this in Remembrance of me.* St. *Luke* xxii. 19. And after his Reſurrection he confirmed it with a new Power, *when breathing on them*, he ſaid, *Receive ye the Holy Ghoſt, whoſe Sins you ſhall forgive they are forgiven them: And whoſe Sins you ſhall retain they are retain'd.* St. *John* xx. 22, 23. Theſe two Powers being the eſſential Parts of Prieſthood, *viz.* to conſecrate and offer the unbloody Sacrifice of his Body, and Blood, and to forgive Sins.

Q. *Who is the Miniſter of this Sacrament?*

A. A Biſhop only, as 'tis defined in the Council of *Trent.** Hence it ſays, Confirming and Ordaining is not common to Prieſts, *Titus*, i. 5.

Q. *Can any Biſhop confer Orders?*

A. Hereticks and Schiſmaticks, may *validly*, but not *lawfully* ordain: Yet, by the Decree of the Council of *Trent*, no alien Biſhop can ordain Prieſts, without dimiſſory Letters from the proper Biſhop.

Q. *To whom does the Right of* Miſſion, Vocation, *and* Election, *of the Miniſtry belong?*

* *Seſſ.* xxiii. *Can.* vii.

A. To

A. To the Paſtors of the Church, *viz.* the Biſhops and the Pope.

Q. *But ſuppoſe ſome ſhould pretend as the firſt Reformers did, to an* extraordinary *Calling or Miſſion?*

A. Let them prove their *extraordinary* Miſſion from God by ſome Miracles or the like, and then they ſay ſomething to the Purpoſe.

Q. *Is it not lawful for any one to take upon him Prieſtly Power, without the Ordination of the Catholick Church?*

A. No, it is not; becauſe it is uſurping a Power which no ways belongs to them; which we find has been ſeverely chaſtiſed by Almighty God, in the Perſon of *Ozias*; as alſo in the Perſons of *Core*, *Dathan*, and *Abiram*. 2 Paral. xxvi. 19. Numb. xvi. 32, *&c.*

Q. *What need is there for ordaining thoſe who have already the Spirit of God in them*, viz. *the inward Unction of the Holy Ghoſt, which of itſelf ſufficiently authorizes any one to adminiſter and preach the Word of God without any farther Ceremony?*

A. This Doctrine was unheard of in the Church whilſt it was governed by the Apoſtles: For in thoſe Times we read, that *Biſhops*, *Prieſts* and *Deacons*, were conſtantly ordained by the Impoſition of Hands; nor was it lawful for any one to preſume to preach, and adminiſter the Sacraments, unleſs he were firſt ſo ordained, and ſent by the lawful Paſtors of the Church. *Acts* xiv. 23. 1 *Tim.* iv. 14. Nay, even St. *Paul* and St. *Barnabas*, tho' they were immediately called to the Apoſtleſhip by God himſelf, as the Scripture teſtifies; yet we ſee they were afterwards ordained with the uſual Ceremony, *of laying on Hands.* Acts ix. 15. Acts xiii. 2. This extraordinary Example recorded in Holy Writ, is a moſt convincing Proof that Ordination is indiſpenſably neceſſary, to all who enter into the ſacred Miniſtry, ſince St. *Paul* himſelf was not excepted, who if he had not been ordained, had not partaken of the Prieſthood. It is therefore a high

high and ſacrilegious Preſumption for any Man, to take upon him to preach the Goſpel, to adminiſter the Sacraments, and have the Care of Souls, unleſs he is firſt ordained, and ſent by thoſe who were ordained, by lawful Paſtors in the Church, before him, according to the Sacrament which *Chriſt* has inſtituted for that Purpoſe, *verily, verily, I ſay unto you, he that entereth not by the Door, into the Sheep-fold, but climbeth up ſome other Way, the ſame is a Thief, and a Robber.* St. *Jo.* x. 1. Now it is evident that none but the *Biſhops* and *Prieſts* of the Catholick Church derived their *Ordination* and *Miſſion* from the Apoſtles, and that the Paſtors of all other Churches have climbed up into the Fold by another Way.

Q. *What and how many are the Conditions neceſſary for him who is to receive Holy Orders?*

A. There are five principal ones.

Q. *Which is the firſt?*

A. That he be called by God as *Aaron* was. 1 *Heb.* v. 4. So that he muſt not chuſe this holy State of his own Head.

Q. *How ſhall a Perſon know whether he be called by God?*

A. If he has the Conditions we are going to ſpeak of; and if his ſpiritual Director, after a due Trial, counſels, or adviſes him to it, then he may well preſume he is called by God: Yet after all, he ought to fear and tremble; for *Judas*, tho' he was called by God himſelf, was miſerably loſt. St. *Mat.* x. 4. *Jo.* xvii. 12.

Q. *Is it not ſufficient that he has a great Deſire to be of the Church, and that his Parents deſign him for it?*

A. No; for it often happens, that this great Deſire comes not from God, but either from the Love of Idleneſs and Eaſe, or from an Expectation of gaining Honour and Eſteem in the World, or from ſome other diſorderly Paſſion, which deſerves the Curſe of God. As for Parents they are often as worldly, and

as

as vain as their Children; moreover, they are commonly ignorant of the Obligations of a Churchman, and of the Dangers of this high Calling; so that as our Saviour said to the Children of *Zebedee*, and their Mother, they *know not what they ask*, St. *Mat.* xx. 22.

Q. *What is the second Condition?*

A. A Resolution, and sincere Desire of spending his Health and Life, in promoting the Glory of God, and in working out his own Salvation, and that of his Neighbours.

Q. *What is the third Condition?*

A. An honest, virtuous, and exemplary Life.*

Q. *What is the fourth Condition?*

A. He must be free even from all hidden *mortal* Sins, at least for a long Time before he receives this Sacrament, and be in Love and Peace with God and Man; for it is to the Ministers of the Church, God spoke, saying: *Be ye clean, who carry the Vessels of the Lord*, Levit. xxi. 8.

Q. *What is the fifth Condition?*

A. Learning, and Knowledge enough to instruct and guide others, both by Word and Example, according to the Law of God, and his Church; for God warns the Ignorant, saying; *Because thou hast rejected Knowledge, I will also reject thee, that thou shalt not be a Priest to me*, Ose. iv. 6. And it is to the Ministers of the Church, *Christ* says, *You are the Light of the World —— Let your Light shine before Men, that they may see your good Works, and glorify your Father who is in Heaven*, St. *Mat.* v. 13, 14. See the Epistle of the present Pope *Benedict. Dec.* 14. 1740.

Q. *Which are the Virtues that are most requisite in those Persons who aspire to the Ecclesiastical State?*

A. The Spirit, or Love of Prayer, Chastity, Temperance, Prudence, Humility, Contempt of the World, Patience in Adversity, Fortitude, or Strength of Mind,

* See Conc. Trid. *Sess.* xxiii. Cap. xii.

Love

Love of Retirement, to be laborious, and given to Study. 1 *Tim.* iii. 2 *Tim.* iii.

Q. *What Perſons are uncapable of receiving Holy Orders?*

A. All thoſe who are not baptized, all Hermophrodites, and all Women. *I permit not a Woman to teach*, ſays St. *Paul*, 1 *Tim.* ii. 12. 1 *Cor.* xiv. 34. Hence the *Pepuſiani*, who ordained Women were declared Hereticks, as St. *Epiphanius* gives an Account.

Q. *How many Orders are there?*

A. Only one *total*, but ſeven *partial*, which makes but one Sacrament of Ordination; for they have all a Reference to, and are included in Prieſthood.

Q. *How are they called?*

A. Prieſt, Deacon, Sub-deacon, Acolyth, Exorciſt, Lector, and Porter.

Q. *Why are not Biſhops reckoned among the reſt?*

A. If you reckon Epiſcopacy, then indeed there are eight Orders: But commonly it is not named with the reſt, becauſe it is an eminent Degree which ſurpaſſeth them all, as being the Source from whence all the reſt are derived; for they all proceed from it, and end in it; and as in a Kingdom, the King is not reckoned in the Number of the Officers that govern under him, becauſe his Power is tranſcendent, and runs through all the Magiſtrates of the Kingdom; ſo in like manner the Biſhop is not ordinarily reckoned in the Number of the other Orders, for he is in his Church, as the King in his Kingdom, the Prince and Head of all Eccleſiaſtical Hierarchy, or holy Principality.

Q. *What is the reſpective Function of each Order?*

A. The Office or Function of a *Prieſt*, is to conſecrate, or offer Sacrifice, to forgive Sins, adminiſter the Sacraments, and preach God's Word, *&c.* A *Deacon* is to aſſiſt the Biſhop or Prieſt in the Sacrifice of the Maſs, to read the Goſpel, *&c.* A *Sub-deacon* offers the ſacred Veſſels to the Deacon, and reads the

Epiſtle, *&c.* An *Acolyth* prepares the Cruets, and carries the Lights, *&c.* An *Exorciſt* reads the Exorciſms, to expel the Devil, *&c.* A *Lector* reads the Prophecies, *&c.* A *Porter* takes care to admit none but the Faithful into the Church, and keeps the Church decent.

Q. *Why are ſome Orders called* leſſer, *others* greater? *and which be they?*

A. The *greater* Orders are *Prieſthood*, *Deacon*, and *Sub-deacon.* And they are ſo called, becauſe they regard the Sacrifice immediately. The others *leſſer*, becauſe more remotely.

Q. *Are all the Orders called Holy?*

A. No; only the *greater*, for the Reaſon given.

Q. *What is a* Hierarchy?

A. 'Tis a holy Government of ſacred Miniſters, *viz.* Biſhops, Prieſts, and Miniſters, inſtituted by *Chriſt*, for the Sanctification of Mankind.*

Q. *Are the Miniſters all equal?*

A. No; the Pope is by divine Right the Head, and Biſhops are by divine Right above Prieſts, both by the Power of Order and Juriſdiction; that is, a Biſhop can Ordain, and Confirm, and demand Obedience over Prieſts. See St. *Matt.* xvi. 18, 19. St. *John* xxi. 15. St. *Luke* xxii. *Philipp.* i. 1. 1 *Tim.* iii. 2. *Tit.* i. 7. *Acts* xx. 28.

Q. *Does not St.* Hierome *ſay, that Biſhops and Prieſts are the ſame?*

A. No; on the contrary he expreſly ſays, Prieſts cannot Ordain: Indeed he ſays, in the Beginning they were promiſcuouſly ſtiled Preſbyters, or Seniors, in the Scriptures; and moreover, that ſimple Prieſts had a Share in Juriſdiction; but not that ſimple Prieſts could claim Juriſdiction, by divine Right. Hence the *Aërians* were declared Hereticks, for making Prieſts and Biſhops equal.

Q. *What is the proper Function of a Biſhop?*

* Conc. Trid. *Seſſ.* xxiii. *Can.* vi.

A. To

A. To govern in chief; to chaſtiſe the Wicked and Diſobedient, by excommunicating them; to preach and exhort; to adminiſter the Sacraments of Confirmation, and Holy Orders.

Matrimony expounded.

Q. *WHAT is Matrimony?*

A. 'Tis a lawful Contract between a Man and a Woman, whereby they deliver up a Right to each others Bodies, in order to propagate their Species.

Q. *When was this Contract firſt inſtituted?*

A. It was firſt inſtituted by Almighty God, between our firſt Parents in the earthly Paradiſe, *Gen.* ii. And this Inſtitution was confirmed by *Jeſus Chriſt*, in the *New Teſtament*, where he ſays, *What God hath joined together, let no Man put aſunder*, St. *Mat.* xix. 4, 5, 6. And our Bleſſed Saviour, in order to ſhew that this State is *holy*, and not to be condemned, or deſpiſed, was pleaſed to honour it with his firſt Miracle wrought at the Marriage of *Cana* in *Galilee*, St. *John* ii.

Q. *For what End was Matrimony inſtituted?*

A. For the Procreation of Children, which may ſerve God here, and people Heaven hereafter; as alſo for a Remedy againſt Concupiſcence; and for the Benefit of conjugal Society, that Man and Wife may mutually help one another, and contribute to one another's Salvation.

Q. *Is Matrimony a Sacrament?*

A. Yes.

Q. *How do you prove it to be a Sacrament?*

A. Becauſe it is a Conjunction made and ſanctified by God himſelf, and not to be diſſolved by any Power

of Man; as being *a ſacred Sign*, or myſterious Repreſentation of the indiſſoluble Union of *Chriſt*, and his Church. Hence St. *Paul* expreſly calls it a *great Sacrament*, Eph. v. 31, 32. or Myſtery; with regard to *Chriſt* and his Church. And the Holy Fathers all agree, it confers *Grace* for the Purpoſes abovementioned; ſee St. *Ambroſe*, and St. *Auguſtin*.*

Q. *Was Matrimony always a Sacrament?*

A. No; not till it was elevated to that Dignity by *Chriſt* in the Law of Grace.

Q. *Is Marriage between* Jews *and Infidels, and Perſons unbaptized, a Sacrament?*

A. No; yet it is a natural Contract among them, and obliges the Parties as ſuch.

Q. *What is the* Matter *and* Form *of this Sacrament?*

A. As the Church has not decided this Point, there are two Opinions concerning it: The one is, that the *Matter* is the mutual Delivery of their Bodies; and the *Form*, the Words, or outward Signs, whereby this Delivery is accepted. Others, eſpecially *Melchior Cano*, *Eſtius*, and *Sylvius*, think the Delivery, or Contract to be the *Matter*; but the *Form* to be the Words of the Prieſt, *I join you together in Matrimony*, &c. or ſome other Words equivalent. Now the Difference in theſe Opinions is; the former make the Contractors to be the Miniſters of the Sacrament. But the latter make the Prieſt to be the Miniſter of the Sacrament, and the Contractors only Miniſters of the civil Contract.

Q. *What is the Effect of this Sacrament?*

A. It gives a ſpecial Grace for the religious educating of Children, and bearing with the Difficulties, and complying with the Obligations of the State, and to be faithful and loving to each other.

* St. Amb. L. i. de Abra. C. 7. St. Aug. L. de bono Conjug. C. 18. et L. de Nup. et Conc. C. 10.

Q. *How*

Q. *How comes it then that so many Marriages are unhappy, if* Matrimony *be a Sacrament which gives so great a Grace?*

A. Because the greatest Part don't receive it in the Dispositions they ought: They consult not God in their Choice, but only their own Lust or temporal Interest; they prepare not themselves for it, by putting themselves in the State of Grace; and too often are guilty of Freedoms before Marriage, which are not allowable by the Law of God.

Q. *In what Dispositions ought Persons to receive this Sacrament?*

A. They ought to be in the State of Grace, by Confession; their Intention ought to be pure, *viz.* to embrace this holy State for the Ends for which God instituted it; and if they be under the Care of Parents, *&c.* they ought to consult them, and do nothing in this Kind without their Consent.

Q. *What are the Obligations of the married Couple?*

A. First, to be united and live together during Life, St. *Mark* x. 2dly, to be faithful to one another, as they have promised in Marriage, 1 *Cor.* vii. 4, &c. 3dly, to assist one another in their Distress; to bear patiently the Indiscretion, Weakness and Burthens of each other, *Gal.* vi. 2. *Col.* iii. 4thly, to get their Children baptized as soon as possible; and to instruct and bring them up Christian-like, *Eph.* vi. 5thly, to give good Example to their Children, and to their whole Family, and to engage all to serve God, and pray to him, especially Morning and Evening, 2 *Cor.* xii. 14. Hence all Jealousies, Bitterness, Hatred, Reproaches, Contentions, Scolding, Fretfulness, Abuses, and excessive Love of their Children, and the World, are to be avoided; as also all immoderate Affection, without Reason, or Decency, for one another, whereby they make slight Account of the Law and Love of God, St. *Pet.* iii. 1. Again, the Wife is obliged to be submissive, and obedient to her Husband in all

Things that are not contrary to the Law of God; for *the Man is the Head of the Woman, as* Chriſt *is the Head of the Church:* Eph. v. She muſt likewiſe be careful that ſhe does not miſcarry through her own Fault; nor muſt ſhe let the Infant ſleep in the ſame Bed with her, or its Nurſe, for the Space of a twelve Month, for Fear it ſhould be overlaid. *Rom. Rit.* The Huſband is obliged to be loving and careful of his Wife and provide for her and his Family. *Eph.* v. 28, *&c.*

Q. *Can Man and Wife ſeparate or break the Marriage Contract, ſo as to be at Liberty to marry another?*

A. There are ſeveral Caſes wherein they may ſeparate, as to Cohabitation, with the Approbation of the Church; but the Contract can never be broke or annulled, ſo as to have Liberty to marry again, as the Council of *Trent* has defined againſt late Hereticks, who allow of parting and remarrying in Caſe of Adultery †.

Q. *Can Marriage be deſſolved* (quoad vinculum) *by a Perſons, entering into Religion?*

A. The Council of *Trent* * has declared, that if the Marriage be not conſumated, it may be annulled, by entering into Religion; and the Reaſon is, becauſe as yet they are not *one Fleſh.*

Q. *Were not the* Jews *accuſtomed to break the Marriage Contract, and marry again?*

A. Such a Cuſtom was permitted by their Law, (*upon Account of the Hardneſs of their Hearts*) St. *Mat.* xix. 8. and a Bill of Divorce granted in ſome Caſes; but they abuſed the Law, extending it to Caſes not allowed of: Beſides, it was not approved of, but only permitted by divine Appointment; however our Saviour recalled that Law. St. *Mark* x.

Q. *Is it lawful to have more Wives than one?*

A. No, for it is expreſly forbid by the Law of God. *See* St. *Mat.* xix. St. *Mark* x. St. *Luke* xvi. 1 *Cor.* vi.

† *Seſſ.* xxiv. initio. * *Seſſ.* xxiv. de ref. Matr. Q. *Did*

Q. *Did not the antient Patriarchs keep several Wives at the same Time?*

A. This was done by divine Dispensation, as the Council of *Trent* (following St. *Augustin*, &c,) declares. *Poligamy* not being against a *first*, but only a *secundary* Precept of the Law of Nature, which God can dispense with. However it never was permitted for a Woman to have more Husbands than one, this being against the first Precept of the Law of Nature, *viz.* The Procreation of Children which would be obstructed thereby.

Q. *Are all Persons qualified to enter into the Contract of Marriage?*

A. No, because sometimes the Contract may be against the Law of Nature, the Law of God and human Laws, both Civil and Ecclesiastical.

Q. *Is the Contract void where Persons lie under Incapacity from those Laws?*

A. Impediments are of two Kinds, some annul the Contract; others only render the Contract unlawful.

Q. *Has the Church Power to appoint those Impediments?*

A. Yes, for so 'tis expresly defined in the Council of *Trent* *

Q. *Which are the chief Impediments rendering the Contract of Marriage illegal?*

A. A simple Vow of Chastity, or to become Religious. *Secondly*, Espousals with another, or a mutual Promise of future Marriage. *Thirdly*, to solemnize Marriage on Days prohibited by the Church.

Q. *In what Cases are Espousals dissolvible?*

A. By mutual Consent; by Marriage; by Entrance into Religion; a long Absence, not returning at the Time appointed, or thereabouts; Want of Age; Affinity or Consanguinity supervening; a notable De-

* *Sess.* xxiv. *Can.* iv. de Matr.

formity of Body happening after; Fornication or Hereſy ſupervening; if any Condition promiſed is not fulfilled; a capital Crime; Holy Orders; an inſupportable cruel Temper; if any thing happens after, which would have hindered the Promiſe. Yet in all theſe Caſes the Church is to be conſulted.

Q. *What Age is required in the Contractors of Eſpouſals and Marriage?*

A. Eſpouſals require ſeven Years: Marriage require fourteen in Men, and twelve in Women.

Q. *At what Time is Marriage prohibited by the Church?*

A. From the firſt *Sunday* in *Advent*, till the *Epiphany*, or *Twelfth-Day* be paſt; and from *Aſh-Wedneſday*, till after *Low-Sunday* †.

Q. *Which are the chief Impediments that render the Contract of Marriage null?*

A. Holy Orders, or ſolemn Profeſſion in any religious Order; or if the Contract is between Perſons a-kin, either in Affinity or Conſanguinity, *viz.* within the fourth Degree: Again, if either Party be not baptized; as alſo clandeſtine Marriages, that is, without the Pariſh Prieſt, or one deputed by him, and at leaſt two Witneſſes, but this is only an Impediment where the Council of *Trent* is received.*

Q. *How far is the Conſent of Parents requiſite in Marriage?*

A. 'Tis a great Sin to marry without their Knowledge, and Conſent, unleſs there be plain Reaſons not to aſk it: For the Scripture every where mentions, Parents giving their Children in Marriage. However the Council of *Trent* has decreed, that Marriage without their Conſent is valid §.

Q. *Does the Catholick Church allow thoſe of her Communion to marry with thoſe who are of a different Communion?*

† Con. Trid. *Seſſ* xxiv. de reform. matr. C. x. * *Seſſ.* xxiv de reform matr. C. i. § *Seſſ.* xxiv. de refor. matr. Cap. i.

A. She

A. She has often prohibited such Marriages, as may be seen in the Councils of *Illiberis*, *Laodica*, *Chalcedon*, *Agde*‖, &c. And the Reason is, *first*, because she would not have her Children communicate in sacred Things, such as Matrimony is, with those that are out of her Communion. *Secondly*, Because such Marriages are apt to give Occasion to Disturbances in Families, whilst one of the Parties draws one Way, and the other another. *Thirdly*, Because there is a Danger of the Catholick Party being perverted, or at least of not being allowed the free Exercise of Religion. *Fourthly*, Because there is a Danger of the Children being brought up in Error, of which we have seen several bad Instances. However sometimes, and in some Places, the Pastors of the Church for weighty Reasons have been forced to dispense with this Law, and tollerate such Marriages. But it is to be observed that these Bargains are by no Means to be allowed of, by which the contracting Parties agree to have the Boys brought up in the Religion of the Father, and the Girls to follow the Mother; for God and his Church will have no such Division, nor give up their Right to any one.

Sin expounded.

Q. *WHAT is Sin?*

A. 'Tis defined by St. *Augustin* to be any *Thought*, *Word*, *or Deed*, against the Law of God *; which includes all Sins of Omission, which are interpreted in an affirmative Sense. It also includes all human Laws, Civil and Ecclesiastical, which are God's

‖ *See* Concil. *Ilf. Can.* xvi. *Laodi. Can.* x. *Chal. Can.* xiv. *Agde Can.* lxvii. * L. 22. cont. Faust. C. xxvii.

Laws

Laws radically; for as St. *Paul* says, *he who resisteth Power, resisteth the Ordinance of God.* Rom. xiii. 2.

Q. *Is it necessary to avoid Sin above all Things, and why?*

A. Yes it is necessary; and the Reason is, because it is Sin alone that makes us Enemies to God, and damns us eternally. *Jer.* ii. 19. 1 *Jo.* iii. 6, *&c.*

Q. *What is required to make an Action sinful?*

A. It must be *voluntary*, and it is said to be voluntary, when it proceeds from Knowledge, and Deliberation, and without Force. For Instance, the Actions of Children and Mad-men, and of one dragged to Idolatry, are not voluntary.

Q. *What Kind of Fear mitigates Sin, and how shall it be known?*

A. The Fear of great Evil, as Death, *&c.* whereby Persons of the strongest Resolutions, are driven to evil Actions. But there is a Difference between the Law of Nature, and divine positive Laws; human Laws, Ecclesiastical and Civil. In the latter, *viz.* Ecclesiastical and Civil, the Fear of Death, or some great Evil, may commonly excuse the Offender totally, but not in the two first. I say commonly, for if the publick Good be concerned, he is not excused. For Instance, a Soldier cannot desert his Post; nor can a Catholick eat Flesh on prohibited Days, when the Honour of the Church is concerned.

Q. *Does Concupiscence render an Action involuntary?*

A. No, it rather increases it.

Q. *When does Ignorance make an Action involuntary?*

A. In three Cases, *viz.* when we are not obliged to know; when not affected; when otherwise we should not have done the Action.

Q. *What Things are to be considered to know the Nature of* moral *Action?*

A. Se-

A. Several, *viz.* Knowledge, Will, Intention, Election or Choice, Counsel, Consent and Fact.

Q. *How many Sorts of* moral *Actions are there, and how known?*

A. In general two, *Good* and *Bad*; which are known by their Object, End and Circumstances, so that no Action is indifferent, (*in individuo.*)

Q. *Pray tell me how many Kinds of Sins there are?*

A. Two, *viz.* original and actual.

Q. *What is* original *Sin, and which are the Evils we suffer by it?*

A. Original Sin, is the Sin in which we are all born, through the Disobedience of our first Father *Adam.* Rom v. 12. Eph. ii. 3. The Evils which proceed from it, are Death, Sickness, Labour, and Inclination and Facility to do Evil, a Slackness and Difficulty to do Good; and lastly an eternal Loss of Heaven, unless we are cleansed by Baptism. St. *Jo.* iii. 5.

Q. *What is* actual *Sin?*

A. 'Tis the Sin we commit ourselves, such as Cursing, Swearing, Lying, Stealing, *&c.*

Q. *How many Ways is* actual *Sin committed?*

A. Several, *viz.* by Thoughts, Words, Deeds, or Actions; by Infirmity, Ignorance, Malice, Omission, *&c.*

Q. *How many Kinds of* actual *Sins are there?*

A. Two, mortal and venial.

Q. *What is* mortal *Sin?*

A. 'Tis a Sin whereby we lose the Grace and Love of God, and make ourselves liable to eternal Damnation. St. *James* i. 15.

Q. *Why is it called mortal Sin?*

A. Because it kills the Soul.

Q. *How can that be since the Soul is immortal?*

A. Because as I said before, by mortal Sin the Soul loses the Grace of God, which is its spiritual Life; and makes itself Guilty of the eternal Flames of Hell, which

which is the worſt of Deaths. *Rom.* viii. 9 et 10. *Pſ.* xxxiii. 22.

Q. *Can a Perſon be damned for only one* mortal *Sin?*

A. Yes certainly; for the Devils have been damn'd for only one bad Thought.

Q. *What is venial Sin?*

A. 'Tis a much leſs Offence, whereby the Grace of God is not loſt; but it leſſens his Love in our Hearts. *Prov.* xxiv. 16. St. *Mat.* xii. 36.

Q. *What Rules can you give that we may know* mortal *Sins from* venial?

A. The principal Rules are theſe. *Firſt*, mortal Sins, are mark'd in the Scripture by the Word *Woe*; the Threats of deſerving Death, eternal Pain; excluding from Heaven, *&c.* *Secondly*, the Opinion of the Fathers and Divines, when they all agree; and when they differ to follow the ſafer Part. The *third* general Rule, is Reaſon, *viz.* When the Diſhonour done to God, and Injury to our Neighbour, is notoriouſly againſt the Love of God and Charity.

Q. *What Conſideration may induce us to judge Sins are only venial?*

A. Chiefly two, *viz.* Surreption or Surprize, and Smallneſs or Trifle of Matter.

Q. *Can a Sin that is venial become mortal?*

A. No, becauſe 'tis a Contradiction. However venial Sins diſpoſe a Perſon to commit mortal; for as *Eccleſiaſticus* tells us, *C.* xix. 1. *He who contemneth ſmall Faults, ſhall fall by Degrees into greater.*

Q. *Can a Sin that is mortal of it's Nature, be only venial by Accident?*

A. Yes in three Caſes chiefly, *viz.* To ſteal a Trifle. *Secondly*, For want of Deliberation. And *Thirdly*, for Want of ſufficient Uſe of Reaſon, as in Children, and Perſons half aſleep.*

* *See* St. *Tho.* i. 2. Que. 88. art. 6 in Corp.

Q. *Can*

Q. *Can a Sin that is only* venial *of its own Nature, become* mortal *by Accident?*

A. Yes, for Inſtance, he who thinks a *venial* to be a *mortal* one, and yet commits it. *Secondly*, by Contempt. *Thirdly*, by Danger *.

Q. *Which are the moſt common* venial *Sins?*

A. Theſe following, *viz.* idle Words; ſmall Exceſſes in Eating or Drinking; too much Pleaſure in Diverſions; jocoſe Lyes, or Lyes out of Excuſe; coming late to Prayers; neglecting Alms; harſh Words; and flattering Speeches; ſmall Thefts; Diſtractions in Time of Prayer not fully reſiſted, *&c.*

Q. *Are we obliged to avoid* venial *Sins, and why?*

A. We ought undoubtedly; and the Reaſon is, becauſe they are a Token of the Want of Zeal for God's Service; they likewiſe weaken the Will, and incline it to mortal Sin, for a Wound neglected Gangreens, and a Garment torn is to be immediately mended; beſides it diminiſhes the Grace of God, and makes us liable to grievous Torments, which we muſt ſuffer in *Purgatory* if we do not make Satisfaction in this Life.

Q. *Can venial Sins be forgiven without the Sacrament of Penance?*

A. Yes, by Sacramentals, *viz.* Holy Water, ſigning with the Sign of the Croſs, Alms, Faſting, *&c.* Yet theſe Things ſuppoſe the Performer to be in the State of Grace, that is to ſay, free from all mortal Sin, and that every Work is accompanied with inward Devotion, and Acts of the Mind; becauſe they don't produce their Effects by their own Force.

Q. *Which are the intrinſick Cauſes of Sin?*

A. Ignorance of the Underſtanding; Paſſion of the ſenſitive Appetite, and Malice of the Will.

Q. *What is Ignorance, and how does it concur to Sin?*

* St. *Tho.* i. 2 q 88. art. 2. in Corp.

A. 'Tis

A. 'Tis threefold, *viz. invincible, affected,* and *ſupine.*

Q. *What is invincible Ignorance?*

A. When it is not in our Power to know a Thing, and it excuſes from Sin. †

Q. *What is affected Ignorance?*

A. When a Perſon knows not a Thing which he is obliged to know, and might have known it but neglected it. This does not excuſe from Sin.

Q. *What is ſupine Ignorance?*

A. When a Thing may be known with eaſe. This excuſes not from Sin.

Q. *What are the Things we are obliged to know?*

A. Firſt, all Chriſtian or Religious Duties. *Secondly*, what belongs to our particular State or Calling.

Q. *What is* Paſſion, *and when does it excuſe or aggravate Sin?* *

A. A Sin of Paſſion, is called a Sin of Infirmity; 'tis grounded in Self-love. Paſſion does not excuſe from Sin, yet ſtrong Paſſion diminiſhes it becauſe it renders Sin leſs voluntary: If Paſſion is ſo violent as to hinder Reaſon entirely, it excuſes from Sin. But Paſſion conſequent, or which comes after Sin aggravates it, but antecedent, or going before diminiſhes it.

Q. *What is a Sin of Malice?*

A. It proceeds from clear Knowledge, Reflection, or Habit, and is a great Aggravation.

Q. *What is a Sin of Omiſſion?*

A. 'Tis the omitting to do what God or his Church commands; as for Example, if a rich Perſon neglects to give Alms; or any one ſhould neglect to ſay his daily Prayers; or neglect to hear Maſs when he can upon a *Sunday*, &c.

† *See* St *Tho.* i, 2. q. 76. art. 2. 2. St. *Aug.* de Gra. et de Lib. arb. *C.* iii. n. 5. * *N. B.* By Paſſion we mean any ſtrong or vehement Emotion of the Soul, as Inclination, Deſire, &c.

Q. *What*

Q. *What is a Circumſtance, and how many Circumſtances are there?*

A. 'Tis ſomething belonging to an Action, but not of its Subſtance. *Ariſtotle*, and St. *Thomas* name ſeven, *viz. who*, *what*, *where*, *with what Help*, *why*, *how*, *when*. *Who*, denotes the Perſon, as whether a religious Man or Layman, a Relation or otherwiſe, a married Perſon or ſingle. This Circumſtance is to be declared in Sins of Impurity, Murder, &c. *What*, denotes the Quantity, as how much, or whether conſcrated or not. This Circumſtance is to be declared in Sins of Theft. *Where*, denotes the Place, as whether in the Church, or any other ſacred Place: This Circumſtance is to be declared in Sins of Theft, Murder, carnal Sins in fact. *With what Help*, denotes the Scandal given, whereby others might be in Danger of being drawn into Sin, or whereby God may be diſhonoured and his Church brought into Contempt. This Circumſtance chiefly regards all Publick Sins. *Why*, denotes the Motive, Intention, or End. This Circumſtance is to be declared when the End of doing an Action is a mortal Sin in itſelf, as for Example, to ſteal a Sword with a Deſign or Intention to kill a Man with it. *How*, denotes whether done out of Ignorance, or Knowledge. *When*, denotes, the Time how long. This Circumſtance properly belongs to the Sins of Deſire, Anger, and Ill-Will; ſo that Perſons ſhould declare how long they continued in the ſame ſinful Deſires, Anger, Hatred and the like, without Interruption.

Q. *What Circumſtances are we obliged to expreſs in Confeſſion?*

A. All thoſe which change the Species or Nature of the Sin; as the Council of *Trent* has defined *. Again, all thoſe Circumſtances which change not the Species, but which very much aggravate, according to the

* *Seſſ.* xxiv. *C.* v. et *Can.* vii.

moſt

moſt probable Opinion are to be confeſs'd, *viz.* ſtealing from the Indigent, *&c.*

Q. *Whence do Sins derive their Enormity?*

A. Sins derive their Nature from the Object and the more worthy the Object that is abuſed, the greater is the Sin. Hence Sins immediately againſt God are greater than thoſe againſt ourſelves, or Neighbours: Spiritual Sins are greater than carnal; Sins againſt our Neighbour's Soul, are greater than thoſe againſt his Perſon or Goods, but this is to be taken when equally compared; as the Ruin of a Man's Soul is worſe than the Deſtruction of his Perſon, or Goods. Again, the Enormity may be compared as to the Cauſe: Hence Sins of Malice exceed Sins of Ignorance, and Paſſion.

Q. *Which are the Degrees whereby Sins are committed?*

A. Theſe four, *viz.* Suggeſtion, Delectation, Conſent, and Fact.

Q. *What is Suggeſtion, and how far ſinful?*

A. Suggeſtion is the firſt Impreſſion of a Temptation, 'tis not ſinful if only reſiſted. In carnal Sins 'tis often a venial Sin, eſpecially when Occaſion is given to it by dangerous Objects.

Q. *What is Delectation?*

A. 'Tis to take Pleaſure in thinking on what is ſinful, tho' there be no Conſent to commit the Fact. If the Fact be a mortal Sin, the Delectation is a mortal Sin, if the Fact be venial the Delectation is only venial. This Delectation commonly happens in Sins of the Fleſh, Envy, Anger, Revenge, *&c.* Now this Delectation may happen two Ways, by taking a Pleaſure in the Thought, or in the Thing itſelf, and by conſenting to the Pleaſure. When there is Delectation in the Pleaſure, 'tis called *moroſa*, and is accompanied with Conſent, *viz.* in the voluntary Delight.

Q. *What is Conſent?*

A. When a Perſon reſolves to commit the Sin.

The

The seven deadly Sins expounded.

Q. *WHICH are the seven deadly or capital Sins?*

A. Pride, Covetousness, Luxury, Envy, Gluttony, Anger, Sloth.

Q. *Why are they called deadly or capital Sins?*

A. Because they are the Source and Root of all other Sins.

Q. *What is Pride; and is it a great Sin?*

A. 'Tis a disordinate Desire of Esteem, and being above others, *viz.* To think we have Good from ourselves. To think we have Good from another, but by our own Merits. To pretend to have what we have not. By pretending to have Things, so as to despise others, as if they had them not. There is not a Sin more grievous or more dangerous; for it is the Sin of the fallen Angels; and of the first Man; 'tis the Sin, which we have the greatest Difficulty to preserve ourselves from; and the last we overcome. *Eccli.* x. 7. 1 *Pet.* v. 5. *Isa.* xiv. 12, *&c.* *Gen.* iii. 5.

Q. *How many Branches are there of Pride?*

A. Eight, *viz.* Vain-Glory, Ambition, Disobedience, Boasting, Hypocrisy, Contention, Obstinacy and Curiosity.

Q. *Explain every Particular?*

A. Vain-Glory is a Manifestation of a Person's own Excellency before Men: For Instance, by expecting to be esteemed for Things not worthy of Praise, as for wicked Things and the like. *Secondly*, by expecting Esteem from those who are not competent Judges, as from ignorant People. *Thirdly*, by expecting Esteem, when the Motive is bad, as it happens in Prayer and Alms. In these Cases where the Object is mortal, the Sin is mortal. *Ambition*, is an inordinate Desire of Ho-

nours. *Disobedience*, is preferring a Man's own Will, to the Will of a lawful Superior. *Boasting*, is a Manifestation of a Person's own Excellency, by Words. *Hypocrisy*, is a Dissimulation of Holiness, either by Words or Actions. *Contention*, is properly maintaining what is contrary to Truth, by Words. *Discord*, is adhering to a Man's own Opinion, with making a Party. *Curiosity*, is a disordinate Desire of knowing more than is necessary, or convenient, or profitable.

Q. *What Considerations will abate Pride?*

A. The Defects of Soul and Body, Ignorance, Error, others Perfections, Follies, Misfortunes, and to remember that holy Lesson of our Saviour *Christ*, *Learn of me, because I am meek and humble of Heart*, *St.* Matt. xi. 29. and to consider that we are sinful Dust, and shall soon return again to Dust; and that whatsoever Good we have or do, is the free Gift of God. Its opposite Virtue is *Humility*, which inclines us to conceive a mean Opinion of ourselves, *Gal.* vi. 3. to require neither Esteem nor Respect of others; to despise no Person; and to suffer Contempt and Disrespect patiently and calmly, St. *Luke* xxi. 19. This is a Virtue so necessary, that no one can be saved without it, according to the express Words of our Saviour *Christ*, St. *Luke* xviii. 17.

Q. *What is Covetousness?*

A. 'Tis a disordinate or immoderate Desire or Love of Riches, or worldly Goods.

Q. *When is the Love of worldly Things immoderate?*

A. When the Heart of Man is tied to them.

Q. *How can we know when the Heart is tied to the World?*

A. By one of these four Signs. First, when a Person is over-joy'd for possessing, or over-sad for losing any earthly Thing, *Psalm* li. 9. 2 *Cor.* vii. 10. 2dly, when he acquires, or keeps any Thing unjustly, *Isa.* xxxiii. 1. 3dly, when he seeks greedily after worldly Goods, or retains them with too great an Affection,

1 *Tim.*

1 *Tim.* vi. 9. 4thly, when he is not bountiful to the Poor, according to his Ability, St. *Luke* xi. 41.

Q. *If this be true, there are but few who are not covetous.*

A. Very right; there are but few; for every one is covetous, who is tied to his Share of this World, although he came lawfully by it, *Jer.* viii. 10. *Phil.* ii. 21.

Q. *Can the Poor be covetous?*

A. Yes; the pooreſt Perſon is covetous, if he loves the Riches he has not, St. *Mat.* xiii. 22. or if he thinks it a Misfortune for him to be poor; and is impatient in his Poverty.

Q. *Which are the Crimes that uſually attend a covetous Mind?*

A. All Sorts of Injuſtices, *viz. Treachery*, like *Judas*, who betrayed our Saviour. *Deceit*, or *Fraud*, *Falſhood*, when fair Words draw Perſons on, as in Trafficking. *Perjury*, when a falſe Oath backs their Words. *Violence*, when Covetouſneſs induces Perſons to ſteal. *Sollicitude*, an unquiet Mind, in obtaining and preſerving Riches. *Obdurateneſs* againſt the Poor, in refuſing to aſſiſt them in their Wants.

Q. *What Conſiderations are profitable againſt Covetouſneſs; and what is the Virtue oppoſite to it?*

A. To conſider that we brought nothing with us into the World, nor ſhall carry any thing out of it, 1 *Tim.* vi. 7. That God has promiſed, if we ſeek in the firſt Place his Kingdom and its Juſtice, that all other Things ſhall be added unto us, St. *Mat.* vi. 33. To conſider the Threats pronounced againſt it in the the Scripture. The Dangers it expoſes Men to; the Difficulty of being ſaved; ſince our Saviour has told us, that *it is harder for a rich Man to enter Heaven, than for a Camel to paſs through the Eye of a Needle*, *Mat.* xix. 24. To conſider that Amendment is almoſt impoſſible. The neglect of ſpiritual Duties. The Folly of the Vice. The Extravagances of Heirs. The Short-

ness of this Life. The Pains of Hell, and Joys of Heaven. The Virtue opposite to this Vice is *Liberality*, which weans our Hearts from earthly Things, and inclines us to share our Goods freely, not with the Rich, and Persons in easy Circumstances, but with the Poor, for *it is much better to give than to take*, Acts xx. 35. And St. *Paul* says, *that God loves a cheerful Giver*, 2 *Cor.* ix. 7.

Q. *What is Luxury?*

A. An inordinate Desire of carnal Sins, or Delights of the Flesh; which is an abominable Sin, and ought not to be so much as named among Christians, *Eph.* v. 3.

Q. *Are all carnal Pleasures inordinate?*

A. All but between Man and Wife.

Q. *When is a Person guilty of this odious Sin?*

A. Not only when he commits the Fact, but likewise when he wilfully, with Delight or Pleasure, *Job* xxxi. 1. hearkens to, looks upon, or thinks of any Thing whatsoever, which any ways moves him to this detestable Sin, *Eph.* v. 4, 5. *Matt.* v. 28.

Q. *What are the Remedies against Lust, and what is the Virtue opposite to it?*

A. Flying the Occasions; Fasting; avoiding Idleness, and bad Company; Reading good Books; guarding the Senses, but most especially the Eyes; meditating on Hell; constant Prayer; modest in Dress; to confess often, and communicate with Devotion. The Virtue opposite to this Vice, is *Chastity*, which is a Purity of Body and Mind, making us abstain from carnal Pleasures: 'Tis an angelical Virtue, which God bestows upon People of Prayer, upon the obedient, and humble, *Wisd.* viii. 21. *James* iv. 6. There is no Virtue that renders Persons more acceptable to God, than this of Chastity, *Rev.* xiv. 4.

Q. *What is* Envy?

A. 'Tis a Sadness or Repining at the worldly or spiritual Good of our Neighbour, because it seems to lessen

leſſen our own, or a Rejoicing at his Damage or Diſtreſs.

Q. *What Branches has* Envy?

A. Want of Love for our Neighbour; *Whiſpering*, or talking to break Friendſhip; *Detraction*, a taking away another's Reputation; *Raſh Judgment*, *Reproach*, *Contempt* of others; *Hatred*, &c. So deteſtable is this Vice, that God warns us *not to eat with an envious Man*, Prov. xxiii. 6. being contrary to Charity, and human Society; it makes Men like Devils, whoſe Nature is Malice. *By the Devil's Envy*, *Death entered into this World*, Sap. ii. 24. It cauſed *Cain* to kill his Brother, *Gen.* iv. and the *Jews*, our Saviour *Chriſt*; and ſeeing it deſtroys in Man the Love of God, and our Neighbour, and fills the World with innumerable Miſchiefs, 'tis no Wonder that it is put among the Vices, that exclude from Heaven, *Gal.* v. 21. 1 *Pet.* ii. 1.

Q. *What are the Remedies to cure* Envy?

A. To conſider the Unreaſonableneſs of the Sin, which neither increaſeth our Happineſs, nor diminiſhes that of our Neighbours; that it robs us of Charity, and deforms us to the Likeneſs of the Devil, or evil Spirits, who continually go about to devour us, for it is a kind of Death to them, to ſee that Man is happier than themſelves, 1 *Pet.* v. 8. To conſider the Diſturbance it gives to a Perſon. To place our Affections only on future Happineſs. The Virtue oppoſite to this Vice is *Charity*, or *Brotherly Love*, which conſiſts in doing and wiſhing as much Good to our Neighbour, as we would have others do to us, St. *John* xiii. 35. This is the chief Badge of a Chriſtian. Again, *Humility* is a very powerful Virtue, in order to overcome this odious Vice; for whoſoever is humble, is not ſorry that his Neighbour is more rich, more learned, and more eſteemed than himſelf.

Q. *What is* Gluttony?

A. An inordinate Deſire of Meat or Drink.

Q. *How many Ways are there of offending in this Kind?*

A. Chiefly five, *viz.* Firſt, to eat unſeaſonably to pleaſe the Appetite, *Numb.* xi. 5. *Prov.* xxi. 17. 2dly, to deſire Delicacies, or not to be ſatisfied without choice Meat and Drink, *Ezek.* xvi. 49. 3dly, to eat or drink to Exceſs, ſo as to make a Perſon ſick, *Eccl.* xxxvii. 32. 4thly, to eat with Greedineſs. 5thly, to ſeek for what is moſt pleaſing.

Q. *Which is the worſt and moſt deſtructive Kind of* Gluttony?

A. Drunkenneſs.

Q. *What is* Drunkenneſs?

A. A diſordinate Uſe, and Deſire of intoxicating Liquor; ſo as by it to loſe any Share of our Reaſon, or Senſes.

Q. *How is it ſinful or excuſable?*

A. 'Tis excuſable if a Perſon knows not the Strength of the Liquour; if out of Surprize he drinks too much, more than to ſatisfy Nature, 'tis only a *venial* Sin: But if he knows the Strength of the Liquor, and will drink to Exceſs, 'tis a *mortal* Sin, 1 *Cor.* vi. 10. *Iſa.* v. 22. 'Tis likewiſe a grievous Sin as often as it is a conſiderable Prejudice either to Body, Eſtate, or Family: 'Tis alſo a *mortal* Sin to cauſe wilfully another to be intoxicated.

Q. *What are the Effects of* Drunkenneſs?

A. Dulneſs and *Incapacity*, both in Regard of temporal and ſpiritual Duties. *Irregularity* of the Paſſions. *Loquacity*, or an unbrided Uſe of the Tongue, in Lying, Swearing, and profane Diſcourſe. *Scurrility*, in abuſing and expoſing our Neighbour. *Uncleanneſs*, by Pollution, Vomiting, *&c.*

Q. *What Remedies are there againſt the Sin of* Drunkenneſs, *and what is the Virtue oppoſite to it?*

A. To conſider, that it makes a Man worſe than a Beaſt; as alſo to conſider the Abſtinence of *Chriſt* and his Saints; that it brings Beggary, Diſeaſes, and Damnation. To reflect on the Happineſs of an abſtemious Life. The Virtue that is oppoſite to it is *Temperance*,

Temperance, which bridles the inordinate Desire of Meat and Drink, as likewise all other disorderly Passions.

Q. *What is* Anger?

A. 'Tis an inordinate Desire of Revenge, or of punishing those who displease us.

Q. *How and when is* Anger *innocent or sinful?*

A. 'Tis a natural Passion of the Soul, and may be either good or bad. A Superior sins not in being angry, or desiring to punish a Fault in a Subject: But in others, 'tis both against Justice, and Charity; and even Superiors may sin in Excess of *Anger*.

Q. *What Branches are there in* Anger?

A. Scolding, when Anger breaks forth into Contradiction by Words, and ends in Threats and Blows. *Swelling with Anger*, as when a Person ruminates in his Mind, by how many Ways he will take Revenge. *Contumely*, when a Person makes use of injurious Words, reflecting upon other's Morals, Imperfection of Body and Mind, or Misfortunes. *Malediction*, by wishing another some Evil, from God, the Devil, or some Misfortune. *Indignation*, when we refuse to see, or converse with other, through Anger. *Clamour*, when we attack another with confused Language, without any Regard to what is said. *Blasphemy*, when in Anger we use injurious Words, either against God, his Saints, or any holy Thing. Lastly, *Manslaughter*, and *Murder*. All which are grievous Sins, in the Sight of God, St. *Mat.* v. 22. *Gal.* v. 20. *Eph.* iv. 31.

Q. *What are the Remedies against Anger, and what is the Virtue opposite to it?*

A. Meekness, which suppresseth in us all Passion and Desire of Revenge: *Patience*, which is a voluntary Suffering of all Injuries, Hardships, Miseries, Troubles, Labour, and Poverty, for God's Sake, as *Christ* has done, St. *Pet.* ii. 23. To remember the Example of our Blessed Saviour in his Sufferings,

who calls upon all his Followers; *Learn of me, because I am meek*, &c. St. *Mat.* xi. 29. To consider the Evil Effects, as Quarrelling, Fighting, Murder. Resisting the first Attack; Silence, which will pacify our Neighbour; the Obligation of brotherly Love; to consider and do all Things rationally and discreetly with the Eyes and Light of Faith; and to beg earnestly the Grace of God so to do. 2 *Cor.* iv. 17. St. *James* i. 17.

Q. *What is Sloth?*

A. 'Tis an Unwillingness, or Laziness of the Mind to perform those Duties which are required to save Man's Soul.

Q. *When is a Person guilty of Sloth?*

A. First, When he does not take proper Care of his own serious Affairs. 1 *Thess.* iv. 11. 1 *Cor.* xiv. 38. *Secondly*, When he does not take Pains to know the Things which every Christian is obliged to know; or when he acts not according to his Knowledge, nor reaps any Profit from it. *Thirdly*, When he neglects the Obligations of his State and Calling, and is given to Idleness, *&c.* 1 *Tim.* v. 13. *Fourthly*, When he spends his Time in insignificant and frivolous Affairs; such as unprofitable Discourse, Visits, Plays, *&c.* *Fifthly*, When he neglects the Service of God, and uses no Dilligence to overcome his Failings or to advance in Virtue.

Q. *Is Sloth a great Sin?*

A. Yes, certainly 'tis a deadly Sin; for our Saviour assures us, that *every Tree that yieldeth not good Fruit, shall be cut down and cast into the Fire.* St. *Mat.* vii. 19. And again, *cast*, says he, *the unprofitable Servant into utter Darkness, where there shall be weeping and gnashing of Teeth.* Mat. xxv. 30. Hence an idle Life is quite contrary to the Gospel, which prescribes a watchful, laborious, and penitential Life; it requires Self-denial, forsaking the World, crucifying the Flesh, abounding in every good Work, the work-

working our Salvation with Fear and Trembling; *Phil.* ii. 12. Not to be weary in doing Good; *Gal.* vi. 9. to walk circumspectly; to understand what is the Will of God; to redeem Time; to walk worthy of our Vocation; *Eph.* v. 16. Wherein is sufficiently condemned an idle Life, which exposes Persons to many Temptations and Dangers, and brings them under the Guilt of many Sins, and the Neglect of the greatest Duties, in making this Life a Sacrifice to Self-love, in wasting their Time, their Money, *&c.* For all which they stand accountable to Almighty God, and so should fly Idleness, as the broad and large Way that leads to Perdition.

Q. *Which are the Effects of Sloth?*

A. Tepidity, which is a Coldness in Devotion: *Pusillanimity*, which is a Cowardice to undertake what a Person has in his Power, or is able to perform: *Aversion*, for spiritual Things: *Weariness* of Life: *Distrust* of God's Mercy: *Inconstancy*, or a Want of Resolution to prosecute every Christian Duty.

Q. *Which are the Remedies against Sloth; and by what Virtues is it overcome?*

A. To consider the Labours of *Jesus Christ*, of his Apostles, Martyrs, Confessors, Virgins, *&c.* To consider the Easiness of spiritual Duties, and with what Diligence Men labour for temporal Advantages. That every one is to account for the Time he loses. That Heaven is only bestowed upon Labourers. To pass no Day without doing some good Action. To call to mind frequently the Words of the Prophet *Jeremiah*, Chap. xlviii. 10. *Cursed is he who does the Work of God negligently.* Now the chief Virtues that are opposite to Sloth, is *Diligence*, which makes us careful and zealous in performing our Duties both to God and Man; as also *Devotion*, which is a sincere Endeavour, and pious Zeal, for the Service of God, and for every Thing that regards our Duty and Calling. St. *Mark* xiii. 33.

The

The three Theological Virtues expounded.

Q. *WHICH are the three theological Virtues, and why are they so called?*

A. Faith, Hope, and *Charity*; and they are called Theological, because they regard God as their immediate Object. 1 *Cor.* xiii. 13.

Q. *What is Faith?*

A. 'Tis a supernatural Light, or divine Virtue, infused by God into the Soul, whereby we firmly believe and assent to all Things that are revealed by God and proposed by his Church.

Q. *Is Faith a Gift of God?*

A. Yes, as 'tis defined against the *Pelagians*, and even without Charity, as the Council of *Trent* has defined against the *Calvinists*. Phil. i. 28, 29.

Q. *Is Faith necessary to Salvation?*

A. Yes it is, as St. *Paul* assures us, where he says, that *without Faith it is impossible to please God.* Heb. xi. 6. And St. *Mark* says, *he who believes not shall be condemned.* Chap. xvi. 16. However it does not follow from hence, that Faith alone will save a Man without good Works, as *Luther*, and other Hereticks have taught*. For the Fathers by their Lives and Writings; Councils by their Decrees; Pastors by their Preaching and Exhorting, to do Good and avoid Evil; to keep God's Commandments, *&c.* universally shew, as the Scripture does in several Places, that Faith alone without good Works, will never save a Man. *If I should have all Faith, so as to remove Mountains, and have not Charity I am nothing*, says St. *Paul*, 1 Cor. xiii. 2. And

* See *Luther* i. 1. Vit. prop. 15, 18. f. 52. Serm. de Ind. 65. See *Bossuet* i. Variations Tom. i. L. 1. P. 8, 9.

St.

St. *James* declares, that *Faith without Works is dead.* C. ii. 26. And our Saviour says, *if thou wilt enter into Life keep the Commandments.* St. *Mat.* xix. 17. All which is more than sufficient to prove, that Faith alone will save no Man.

Q. *What is the* formal *Object or Motive into which Faith is resolved?*

A. The Authority of God revealing who can neither deceive nor be deceived. *Heb.* vi. 18.

Q. *Is not Faith resolved into Reason; human Authority, Miracles,* &c?

A. No; these are only the Motives of Credibility, which induce and dispose the Mind to believe.

Q. *Which are the Properties of Faith?*

A. 'Tis so certain, as to exclude all doubting; it requires a pious Affection of the Will; it extends to every Thing that is revealed, either *explicity* or *implicitly*; so that not to believe all Articles is at least an imperfect Faith, or rather human Faith. *Heb.* xi. 1.

Q. *What is the* material *Object of Faith?*

A. Every Thing that is revealed, *viz.* the Word of God written or unwritten.

Q. *Is it not sufficient to believe all that is written in the Bible?*

A. No, 'tis not; for we must believe all Apostolical Traditions, as St. *Paul* declares; *therefore Brethren,* says he, *stand firm; and keep the Traditions, which you have learnt, whether by Word or whether by our Epistle.* 2 Thess. ii. 14.

Q. *From whom do we receive the Word of God, and the Meaning of it?*

A. From the Catholick Church.

Q. *How is Faith divided?*

A. Into human and divine, actual and habitual, internal and external, living and dead, explicit and implicit.

Q. *How do you explain these Branches?*

A. Human

A. Human Faith, depends upon the Information of Man. *Divine* Faith, upon the Information of God, propoſed by Motives of Cridibility. *Habitual* Faith, is the Gift of Faith, infuſed by God, and inherent in the Soul. *Actual* Faith, is the actual Aſſent we give to what God has revealed. *Internal* Faith, is the inward Aſſent given by the Intellect. *External* Faith, is the outward Profeſſion by Words or Signs. *Living* Faith, is joined with Charity, or the Love of God, as in the Juſt. *Dead* Faith, is that which is void of Charity, as in the Wicked. Hence the Council of *Trent* has defined, that true Faith is ſeparable from Charity; yet it may be loſt by its oppoſite Vice, *viz.* Infidelity. *Explicit* Faith, is when an Article is believed explicitly, diſtinctly, and in diſtinct Terms as the Trinity. *Implicit* Faith, is when we believe in general, every Thing that is revealed, and propoſed by the Church, or when we believe an Article not in expreſs Terms, but by believing an Article wherein it is contained; as he who expreſly believes the Trinity, believes *implicitly*, that the ſecond and third Perſon are conſubſtantial with the Father: Again he who *explicitly* believes the Incarnation; *Implicitly* believes *Chriſt* to have a human Soul, Body, and Will.

Q. *When does an external Act, or publick Profeſſion of Faith oblige?*

A. As often as God's Honour or the Good of our Neighbour requires it. *Acts* iv. 20. Hence no one is to deny his Faith; for our Saviour ſays, *he who ſhall deny me before Men, I will alſo deny him before my Father who is in Heaven.* St. *Mat.* x. 33. Again, an internal Act of Faith obliges when baptiſm is received by adult Perſons; as alſo when we have a Temptation againſt Faith, or when we receive any of the Sacraments, or when we are in Danger of Death, *&c.*

Q. *Which are the Vices oppoſite to Faith?*

A. In-

A. Infidelity, Apoſtacy, Hereſy. *Infidelity*, is either poſitive, that is, when a Perſon has Faith ſufficiently propoſed, or negative, that is, when Faith is not ſufficiently propoſed. The firſt is ſinful, the latter innocent. *Apoſtacy*, is either total, as when *Chriſt* and his Doctrine is denied, as in *Jews*, *Turks*, and *Atheiſts*; or partial, as when ſome particular Articles are rejected. *Hereſy*, is an obſtinate Error of thoſe who are baptized, againſt ſome particular Articles which are of Faith; ſo that 'tis to be obſerved, that if a Perſon ſhould deny or obſtinately doubt of only one Point of Faith, he would thereby loſe his whole Faith; and the Reaſon is, becauſe true Faith muſt always be entire, and he who fails only in one Article is made guilty of all by diſbelieving the Authority of God, upon which all are equally grounded.

Q. *What is Schiſm; and does it deſtroy Faith?*

A. 'Tis a Sin of Diſobedience againſt Charity, and a Separation from the Church; and 'tis often joined with Hereſy.

Q. *Is Blaſphemy againſt Faith?*

A. 'Tis a Sin oppoſite to the Profeſſion of Faith; as being an injurious Speech, or Thought againſt God or holy Things, which either attributes to God what does not belong to him or denies what does belong to him; or gives to Creatures what belongs to God.

Q. *What is Hope?*

A. 'Tis a Gift of God or divine Virtue, whereby we certainly and confidently expect Life everlaſting, through *Chriſt*'s Merits, applied by our Endeavours, as the Means. *Rom.* viii. 24, 25.

Q. *On what is our Confidence or Hope grounded?*

A. Upon the Promiſes of God, *who affirmed*, that he would give eternal Happineſs to ſuch as fulfill his Law or Commandments. *Heb.* vi. 18, 19. 1 *Jo.* iii. 21. *Secondly*, on the ſuperabundant Merits of our Saviour *Jeſus Chriſt*, whereby God gives us his Grace

Grace in this World, and Promiſes us his Kingdom and everlaſting Bliſs in the World to come. St. *Jo.* x. 10. *Rom.* v. 10.

Q. *What are the Properties of Hope?*

A. It ſuppoſes Faith. It is founded on a *moral* certainty, excluding unreaſonable Solicitude; not in an infallible Certainty, as the *Calviniſts* pretend. It excludes not Fear, but this Fear muſt not be a *worldly* Fear, which is an Apprehenſion of worldly Pain only, but a ſervile Fear of eternal Puniſhment; which is good as excluding the Will of offending: But moſt eſpecially the Fear attending Hope, is a *filial* Fear which is a Fear of offending God.

Q. *What is the Object of Hope?*

A. The *primary* Object of Hope is Life everlaſting. The *ſecundary* Object, are the Means of obtaining it, as Grace, Perſeverance, and good Works, proceeding from Grace. Hence the *Quietiſts* are condemned, who pretend that Perfection conſiſts in hoping for nothing, not even Life everlaſting.

Q. *When are we obliged to make Acts of Hope?*

A. When come to the Uſe of Reaſon and begin to know that God is our laſt End, for which he created us; being then obliged to hope for eternal Salvation, and Means to arrive thereto: Alſo when we are obliged to pray, to do Acts of Penance, or beg any thing neceſſary for our Salvation, we muſt hope God will not be wanting on his Side, if we do as we ought: *Bleſſed is the Man, whoſe Hope is in the Name of our Lord, and hath not Regard to Vanities.* Pſ. xxxix. 5.

Q. *What Sins are oppoſite to Hope?*

A. Firſt, Deſpair by Defect, when a Perſon has a Diffidence, that God will not ſave him, or provide him with the Means, which he therefore neglects. St *Mat.* xxvii. 5. *Eph.* iv. 19. *Gen.* iv. 13. *Secondly*, *Preſumption*, by relying wholly on God's Mercy, without the Means of good Works. *Rom.* ii. 4, 5. Theſe Sins are ſometimes joined with Hereſy, when

when a Person believes that God cannot, or will not, pardon his Sins.

Q. *Can there be true Hope without Charity?*

A. Yes; as there is true Faith without Charity, but then it is a weak and imperfect Hope.

Q. *What is* Charity?

A. 'Tis a divine Virtue, or Gift of God, whereby we love God above all Things, for himself; and our Neighbour as ourselves for God's Sake, as he requires.* *Thou shalt love the Lord thy God, with all thy Heart, with all thy Soul, and with all thy Mind*, &c. *Thou shalt love thy Neighbour as thyself*, St. *Mat.* xxii. 37, &c. *God is Charity*, says St. *John*, *and he that abides in Charity, abides in God, and God in him*, 1 John iv. 16.

Q. *What is it to love God above all Things?*

A. 'Tis to prefer him, his divine Will, and Commands, before all Things, purely for his sake, so as to be willing to lose all Things, even Life itself, rather than the Grace or Love of God by mortal Sin. *If any one loves me, he will keep my Commands*, St. *John* xiv. 23. And again; *This is the Charity of God, that we keep his Commandments*, 1 John v. 3. *He that loves Father or Mother more than me, is not worthy of me*, Mat. x. 37. says our Saviour *Christ*. All transitory Happiness is infinitely below the End, for which God made us, and therefore is as much below our Love; God having made us for himself, nothing but God can make us happy; the Love of the World ever leaves us worse than it found us, it fills us with a thousand Disquiets and Sollicitudes; the Love of God is the only happy Love; when once we come to taste, how sweet it is to love God, the Soul is charmed therewith, it despises all other Things, as Rivals infinitely below him; the more we love God, more still we shall discover in him Perfections inviting us to love him: Now we cannot pretend to love

* St. Aug. L. 3. de Doct. Christ. C. x. n. 16.

God

God with our whole Heart, Soul, Mind, and Strength, as he requires, if we prefer our Life, Liberty, Riches, Pleasures, or any created Thing whatever before him; we must chuse rather to lose all, than him, who most, and only deserves our Love. He is our *Father*, *Creator*, *Conserver*, *Redeemer*, &c. Ought we not then to give him our Hearts, our Souls, and all? *Son, give me thy Heart*, Prov. xxiii. 26. And St. *Paul* says, *If any one loves not our Lord* Jesus Christ, *let him be accursed*, 1 Cor. xvi. 22. *Set your Affections on the Things that are above, and not on the Things that are upon the Earth*, Col. iii. 2. which never made any one happy, nor can be able to do it.

Q. *What is it to love our Neighbour as ourselves? who is our Neighbour? and in what order is Charity to proceed?*

A. To wish him as much Good, for Body and Soul as to ourselves; to do him no Wrong, by Thought, Word, or Deed; to be ready to do him Good, and hinder any Harm we can from befalling him, either in Respect of Soul or Body, chiefly for the Love of God, and to love him as ourselves, that is, as well as ourselves, not by *Equality*, but by *Likeness:* For as our Saviour says, *All Things whatsoever you would that Men do to you, do you also to them, St.* Mat. vii. 12. And again; *This is my Command, that you love one another, as I have loved you*, St. John xv. 12. *By this all Men shall know that you are my Disciples, if you love one another*, John xiii. 35. *Above all Things have always mutual Charity among yourselves*, 1 Pet. iv. 8. which surely they want, who either upon Account of Religion, or any other Pretence, hate their Neighbour. Now our Neighbours are all Mankind, even our Enemies, whom we are bound to love, according to that of our Saviour, *I say unto you, love your Enemies, bless them that curse you, and do good to them who hate you*, St *Mat.* v. 44. The Order of Charity is this; 1st, love God; 2dly, our own Souls; 3dly, our Neighbours;

bours Souls; 4thly, our own Life and Body; 5thly, the Life and Body of our Neighbour; 6thly, our own Fame and temporal Goods; 7thly, the Fame and temporal Goods of our Neighbour. Then in Neceſſity, Relations, Carnal, Spiritual, and Civil, are to be preferred to others.

Q. *What are the chief Qualities of Charity?*

A. To eſteem, love, praiſe, and obey God above all Things, ſo that it is the greateſt, or ſtrongeſt Affection of the Soul, ſo as to prefer his Honour, Good, and Will, to our own, or any others. Again, Charity loves God upon his own Account, and for his own great Perfections, becauſe it is a Love of perfect *Friendſhip*, which immediately regards, the Good of the Object that is loved, and not barely a Love of *Concupiſcence*, which regards the Good of the Lover, which is only the *ſecondary* Object of Charity; ſo that Charity has two Arms, one regards God immediately, the other ourſelves, which is likewiſe loving God, becauſe 'tis obeying God's Will to love, or wiſh the greateſt Good to ourſelves. Hence the *Quietiſts* are condemned who pretend, that true Charity excludes the *ſecondary* Object, and ought to make us indifferent to our own chiefeſt Good, and exclude all other Motives, even Salvation, which they take to be a mercenary Motive. Charity indeed, as St. *Paul* ſays, ſeeks not its own Intereſt, 1 *Cor.* xiii. 5. But this is to be underſtood either with regard to temporal Goods, or with regard to the *primary* Object, but not excluſively of it. The Scripture every where recommending God to be loved and ſerved as our Reward.

Q. *Is Charity neceſſary to Salvation?*

A. Yes, moſt certainly; for our Saviour ſays, *He that loves not, remains in Death*, 1 John iii. 14. And St. *Paul* ſays, that if we diſtribute all our Subſtance to feed the Poor, and deliver up our Bodies ſo as to be

burnt, and have not Charity, it will avail us nothing, 1 *Cor.* xiii. 3.

Q. *Who are they who have true Charity?*

A. They only who are so affected, as would rather die, and lose all that is most dear to them, than break any of God's Commandments: *This is the Love of God*, says St. *John*, *that we keep his Commandments*, 1 *John* v. 3. O that all could truly say with the Apostle, *Who shall separate us from the Love of* Christ, *&c.*? *Rom.* viii. 25. But alas! all seek the Things that are their own, not the Things that are *Jesus Christ's*, Phil. ii. 21.

Q. *What are the Effects of perfect Charity, and how is Charity lost?*

A. It remits Sins; *Charity*, says St. *James*, *covers a Multitude of Sins*, Chap. v. 20. It gives spiritual Life to the Soul; *we know*, says St. *John*, *that we are translated from Death to Life*, *because we love the Brethren*, 1 John iii. 14. It renders Man acceptable to God, for *he that abides in Love*, *abides in God*, *and God in him*, 1 John iv. 16. Charity is lost, by breaking any of God's Commandments in any weighty Matter. *If you love me keep my Commandments*, St. *John* xiv. 14.

Q. *Which are the Acts of* Charity?

A. Some are *interior*, viz. a *Love* towards the Object, to wish it all good. *Joy*, when Good happens to it. *Peace*, by labouring to procure, and join in doing Good. *Compassion*, by being moved with its Evil, as if it were our own. Other Acts are *exterior*, *viz.* not only Acts of *Benevolence*, but of *Beneficence*, *viz.* actually to assist in procuring his Good, both spiritual by Prayer, good Example, Instruction, *&c.* as also the Good of his Body by Alms, *&c.*

Q. *What is* Alms?

A. 'Tis an Act of Mercy, or Compassion, whereby, for the Love of God, we relieve our Neighbour in all his Wants, both corporal and spiritual.

Q. *Which*

Q. *Which are the corporal Alms, or Works of Mercy?*

A. Theſe Seven: To feed the Hungry. 2. To give Drink to the Thirſty. 3. To cloath the Naked, St. *Mat.* xxv. 35, 36. 4. To harbour the Poor with Lodging. 5. To viſit the Sick and Impriſoned. 6. To redeem Captives, and pay the Debts of others. 7. To bury the Dead, *Mat.* xxvi. 10.

Q. *Which are the ſpiritual Alms, or Works of Mercy, and how many?*

A. Seven, *viz.* 1. To give good Advice, or Counſel to the Doubtful, *Job* xxix. 21. 2. To correct or admoniſh thoſe who do amiſs, *Gal.* vi. 1. 3. To inſtruct the Ignorant, *Prov.* xiv. 33. 4. To comfort the Afflicted, *Rom.* xii. 17. 5. To forgive Injuries and Offences, 2 *Cor.* i. 4. 6. To bear patiently Perſons ill Humours, *James* v. 16. 7. To pray for the Living and the Dead, and for our Perſecutors, *Mat.* v. 44.

Q. *When is it that a Work of Mercy is moſt meritorious?*

A. When it is really done for God's Sake, and applied to the Perſon that ſtands moſt in Need of it.

Q. *What are the Offences we ought to forgive?*

A. All Offences and Injuries, let them be never ſo great, or many, St. *Mat.* xviii. 21, 22.

Q. *What is the Reward of the Works of Mercy?*

A. Mercy from God in this Life, and the Kingdom of Heaven in the next.

Q. *What ſhall be the Lot of thoſe who are hard-hearted to the Poor?*

A. God himſelf affirms, that Judgment without Mercy, and the everlaſting Fire of Hell, are allotted to thoſe who ſhew no Mercy to Perſons in Diſtreſs, St. *Mat.* xxv. 41, *&c.*

Q. *What Sins are oppoſite to* Charity?

A. In the firſt Place every mortal Sin, but not venial Sins, which only leſſen the Fervor of charitable

Acts, and by breeding evil Habits, diſpoſe towards mortal Sins. Alſo hatred of our Neighbour, Envy, Diſcord, Schiſm, Fighting, Duelling, unjuſt War, Unmercifulneſs, and Scandal, are all oppoſite to Charity.

Q. *What is Scandal, and how many Sorts of Scandal are there?*

A. Scandal, if we ſearch the Etymology and Derivation of the Word, ſignifies ſomething laid in our Way, which is apt to make us fall; and ſo it is taken for the ſame as a Stumbling-block; and in this Senſe the Pſalmiſt ſays, *They have laid for me a Scandal or Stumbling-block by the Way ſide*, Pſal. cxxxix. 6. From this literal Signification *Scandal*, by a Metaphor, is taken to ſignify any thing that is the Cauſe or Occaſion of another's falling into Sin: And accordingly *Scandal*, by St. *Thomas*, the Doctor of the Schools, is ſaid *to conſiſt in Words or Actions which are Evil, and which occaſion the ſpiritual Ruin of another Perſon's Soul. Scandal* therefore, is a Sin of bad Example, which is apt to draw or induce other Perſons into Sin, whether it be by Words, Actions, or Omiſſions. Now there are ſeveral Sorts of *Scandal*, viz. *direct*, with an Intention; or *indirect*, as bad Example. *Active*, which is the ſcandalous Action. *Paſſive*, which is the ſpiritual Loſs, or Ruin.

Q. *By how many Ways may Men ſcandalize, or concur to the ſpiritual Ruin of their Neighbour?*

A. Six Ways *directly*, viz. by Command, by Advice, by Conſent, by Provoking, by Praiſing, by Concurring, *Prov.* xvii. 15. Three Ways *indirectly, viz.* by Silence, by not hindering, and by not diſcovering.

The

The four Cardinal Virtues expounded.

Q. *WHICH are the four Cardinal Virtues, and why so called?*

A. Prudence, Justice, Fortitude and *Temperance. Sap.* viii. 7. They are called Cardinal metaphorically from the *Latin* Word *Cardo*, which signifies a Hinge; as being the Hinges, or general Rules, in the Practice of all other moral Virtues; and second in Dignity, to the Theological Virtues.

Q. *What is* Prudence?

A. 'Tis a moral Virtue which makes us wary in all our Actions, that we may neither deceive others, nor be deceived ourselves, or which suggests to us what Things are to be embraced, and what avoided with regard always to God's Commands; and that we do all Things, in their proper Time and Manner, St. *Mat.* x. 16. *Eccles.* iii. 32.

Q. *Which are the Functions of* Prudence?

A. Three, *viz.* previous *Consultation*, sound *Judging*, and *Execution*.

Q. *How are these Functions to be performed?*

A. Eight Ways, to consider Things past. To attend to what is *present*: By providing against what may happen hereafter: By *reasoning* upon every Point: By *Docility*, or a Promptitude to be informed: By *Sagacity*, or Quickness in taking, or judging: By *Industry*, or quick Execution in applying the Means: By *Circumspection*, in reflecting upon Circumstances: By *Caution*, in providing against evil Events.

Q. *Which are the Defects of* Prudence?

A. Precipitation, to engage without due Reflection. *Inconsideration*, the want of Attention, before the

Choice of Means. *Negligence* or Omiſſion in the Execution after a prudent Choice.

Q. *Which are the Exceſſes in Prudence?*

A. Carnal Prudence, or Diligence in ſeeking to pleaſe corrupt Nature. *Craft*, a ſubtle and clandeſtine Way of managing, which in Facts is called Deceit or Tricking, Cunning, or Cheating, called *Frans*. *Solliciude*, an anxious Care in obtaining or conſerving worldly Goods, or Diffidence in Providence, for Fear of wanting hereafter.

Q. *What is Juſtice?*

A. 'Tis a moral Virtue which inclines the Will, to give every Man his Due as God requires. *Rom.* xiii 7.

Q. *In what is Juſtice grounded?*

A. In Dominion, in Birth-right, in Contract, in Gifts, in Promiſes, *&c.*

Q. *What Vices are oppoſite to Juſtice?*

A. Uſurpation, Theft, Rapine, Detraction, Uſury, Acceptation of Perſons, *&c.*

Q. *Among what Perſons, and by what Actions are Injuſtices commonly committed?*

A. In Purchaſes, in Buying, Selling, the Price of Goods: By Judges, Witneſſes, laſt Wills and Teſtaments; by Servants, Detractors, *&c.*

Q. *What Obligation ariſes from Injuſtice?*

A. Reſtitution either in Kind, or Equivalent; let it be Goods or Reputation.

Q. *What is* Fortitude?

A. 'Tis a moral Virtue which give us Courage to endure all Hardſhips, Dangers, and even Death itſelf, for our Faith and the Service of God. *Prov.* xxviii. 1. 1 *Pet.* v. 14, 15. St. *Mat.* x. 28.

Q. *When is it chiefly practiſed?*

A. In bearing Afflictions, whether providential, or maliciouſly deſigned, *viz.* Heat, Cold, Poverty, Impriſonment, Danger of Death, in Time of Battle, Wounds, Pains of the Body, or Mind, Death or Martyrdom.

Q. *Which*

Q. *Which are the Qualities of Fortitude?*

A. Patience, not to repine at Hardſhips, *Longanimity*, not to complain of the Dilatorineſs of Aſſiſtance.

Q. *Which are the Defects of Fortitude?*

A. Cowardice, to want Boldneſs in Dangers, that are according to Reaſon.

Q. *What are the Exceſſes of Fortitude?*

A. To be raſh and expoſe one ſelf to Danger, contrary to Reaſon, as in Duelling, *&c.*

Q. *What is Temperance?*

A. 'Tis a moral Virtue moderating Man's Affections or Appetites in taſting, and touching, that is, Eating and Drinking according to right Reaſon. *Eccl.* xxxvii. 34. 1 *Theſſ.* v. 21. 1 *Pet.* ii. 11.

Q. *Which are the chief Branches belonging to Temperance?*

A. Abſtinence, which moderates the Uſe of Eatables, and *Sobriety*, which moderates the Uſe of Drink.

Q. *Which are the oppoſite Vices to Temperance?*

A. Exceſs, as Drunkenneſs, Gluttony, and Indecency.

Q. *Is it neceſſary for a Chriſtian to be exerciſed in theſe Virtues.*

A. Yes, it is; for we muſt not only decline from Evil, but do Good, *Pſal.* xxxvi. 27.

Q. *What are the other Virtues which our Saviour chiefly requires of us to purſue?*

A. Humility, Patience, Meekneſs, Chaſtity, and Vigilance. St. *Mat.* xi. 24. St. *Mark* xiii. 33, 34, 35, *&c. Luke* xxi. 19. *Mat.* v. 28.

Religion expounded.

Q. *WHAT is Religion?*

A. 'Tis the Worſhip we pay to God as the ſupreme Being.

Q. *How many Sorts of Worſhips are there?*

A. Several, *viz.* Supreme, Inferior, Hyperdulia, Religious and Civil, Abſolute and Relative.

Q. *How do you explain theſe ſeveral Kinds?*

A. Worſhip is paid to Things upon Account of their Excellency. *Supreme* Worſhip, is paid to God only, and 'tis called *Latria*. *Inferior* Worſhip, is paid to Saints and holy Things, and 'tis called *Dulia*. *Hyperdulia*, is paid on Account of ſome ſingular Excellency communicated only to one, as to the bleſſed Virgin *Mary*. *Religious* Worſhip, is upon Account of ſome ſupernatural Excellency. *Civil* Worſhip, is on Account of ſome natural or acquired Excellency. *Abſolute* Worſhip, is on Account of ſome inherent Excellency. *Relative* Worſhip, is on Account of ſome Relation it has to inherent Excellency.

Q. *Is the Croſs of Chriſt and other Inſtruments the Object of ſupreme Worſhip?*

A. No, they are not.

Q. *Which are the proper Acts of Religion?*

A. Interior and Exterior. *Devotion* or a Promptitude of the Soul to worſhip God. *Prayer*, which is raiſing the Mind to God, by Meditation, or petitioning for what we want, *viz.* *abſolutely*, Grace and Heaven; *conditionally*, all Things that conduce that Way; alſo Praiſe and Thankſgiving are Parts of Prayer. Prayer, is *mental* or *vocal*, *publick* or *private*, in ſet Form or extemporary, with Attention or Phariſaical; *actual* Attention is either to the Words, or to God

God and pious Objects; an *habitual* Intention is not sufficient.

Q. *Which are the outward Acts of Religion?*

A. External Worship; by Genuflexion, Crossing, Kneeling, Uncovering, knocking the Breast, Incense, Prostration, Oblations, Sacrifice, erecting Altars, dedicating Churches, Vows, Oaths, *&c.*

Q. *Are all outward Acts of Religion indifferent, to signify supreme Honour?*

A. All excepting Altars, Sacrifice and Churches, which are all offered to God alone: As for other Acts they are determined by the Intention.

Q. *Is God worshipped by Counsel, or particular Works not commanded?*

A. Yes, by Vows of Poverty, Chastity, and Obedience.

Q. *Which are the Vices directly opposite to Religion?*

A. Superstition, to adore God by false Ways, or expect supernatural Effects, from improper Causes; also Idolatry, Judaism, Mahometanism, Heresy, Divination, Conjuration, Perjury, Blasphemy, Sacrilege, *&c.*

Laws expounded.

Q. *WHAT are Laws?*

A. They are the Ordinances and Commandments of superior Powers, as Rules to know what is to be performed and what avoided.

Q. *How are Laws distinguished?*

A. Eternal and *Temporary*, *Divine* and *Human*, *Natural* and *Positive*, *Old* and *New*, *Ecclesiastical* and *Civil*, &c.

Q. *Ex-*

Q. *Explain the Nature of these Laws?*

A. Eternal, is the divine Will, in order to make our Will conformable to his. The Law of *Nature*, is the Impression made by Nature, informing us of Truth and Falshood, Right and Wrong; whereby we first know general Principles, both speculative and practical, *viz.* That something is certain, as for Example our own *Existence*, that the same Thing cannot be, and not be at the same Time; Good is to be done, Evil avoided; do as you would be done by. The *secondary* Principles are contained in the Decalogue, or ten Commandments, and regard God, our Neighbour, and ourselves. The third are drawn from the former. *Conscience*, is an inward Persuasion, that this or that particular Action is good or bad: Now Conscience is sometimes rightly informed, other times erroneous, probable, scruphulous, doubtful or opinionative. God's positive Law, is what is written in the old or new Scriptures, or known by Tradition. The old Law, is what was delivered to *Moses*, either moral, judicial, or ceremonial. The new Law, are the Writings, and Traditions of *Christ* and the Evangelists. The Difference between the old and new Law, are, they agree in the Law of Nature, and all moral Laws; they differ in the judicial and ceremonial Laws which are abrogated: The Law of *Moses*, was but for a Time as to the judicial, and ceremonial Part. The old Law chiefly regarded temporal Felicity, the new Law, future Happiness; the old Law was the Figure, the new Law the Substance. Human Laws are given by Men, and must proceed from a lawful Power, they must be for the publick Good, and be promulgated. *Ecclesiastical* Laws regard the Good of the Soul, *civil* Laws regard Life, Liberty and Property; both equally binding in Conscience.

Scrip-

Scripture, Tradition, Councils, and Head of the Church expounded.

Q. *WHAT is the Scripture?*

A. 'Tis the Word of God written by Perſons inſpired by God himſelf to ſpeak the Truth; and 'tis divided into the *Old* and *New Teſtament*, which are called *canonical* Books.

Q. *Why are they called* canonical?

A. They are ſo called from the *Greek* Word *canon*, which ſignifies a Rule; therefore we call them canonical Books, that is to ſay, Books which contain the Rule of our Faith.

Q. *How many canonical Books are there?*

A. There are many, which are divided into five Sorts, *viz. Legal*, *Hiſtorical*, *Sapiential*, *Prophetical*, and *Doctrinal*. The *Legal* Books of the *Old Teſtament* are the five Books of *Moſes*, viz. *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*. The hiſtorical Books are, *Joſhua*, *Judges*, *Ruth*, the four Books of *Kings*, the two firſt of which are called by ſome the Books of *Samuel*, the two Books of *Paralipomenon*, or *Chronicles*; the two Books of *Eſdras*; the Books of *Nehemiah*, *Tobit*, *Judith*, *Eſther*, *Job*, and the two Books of the *Macchabees*. The ſapiential Books are thoſe of *Proverbs*, *Eccleſiaſtes*, *Canticles*, or Song of *Solomon*, *Wiſdom*, and *Eccleſiaſticus*. The *Prophetical* Books are the Pſalms of *David* (which are alſo Sapiential, Legal and Hiſtorical) the Books of *Iſaiah*, *Jeremiah*, with *Baruch*, *Ezekiel*, *Daniel*, and the twelve leſſer Prophets, *viz. Hoſea*, *Joel*, *Amos*, *Obediah*, *Jonah*, *Micah*, *Nahum*, *Habakuk*, *Zephaniah*, *Haggai*, *Zechariah*, and *Malachi*. The Doctrinal chiefly regards thoſe of the *New Teſtament*, which are the four Goſ-

Gospels of St. *Matthew*, *Mark*, *Luke*, and *John*; the *Acts* of the Apostles; the fourteen Epistles of St. *Paul*, viz. his Epistle to the *Romans*, his two Epistles to the *Corinthians*, his Epistle to the *Galatians*; to the *Ephesians*, to the *Philippians*, to the *Colossians*, his two Epistles to the *Thessalonians*, and his two Epistles to *Timothy*; his Epistle to *Titus*, to *Philemon*, and to the *Hebrews*; the Epistle of St. *James*; the two Epistles of St. *Peter*; the three Epistles of St. *John*; the Epistle of St. *Jude*; and the *Apocalypse* or Revelation of St. *John*. All these Books are undoubtedly *canonical*, as being received and declared as such by the Catholick Church. See the Council of *Laodicea*, &c*. And consequently all and every Part thereof are infallibly true; for otherwise as St. *Augustin* says, if any Part was false or doubtful, all would be uncertain. However certain it is that some Books are doubted of by the Catholick Church, which we call *Apochryphal*, that is to say, *hidden* or not certainly known, as not being so evident whether they were divine Scripture, because they were not in the *Jews* Canon, nor at first in the Churches Canon, but were never rejected as false or erroneous; in which Sense are the Prayer of *Manasses*, the third Book of *Esdras*, and the third of the *Macchabees*. As for the fourth of *Esdras*, and fourth of *Macchabees*, there is more Doubt. But as to the Book ascribed to *Enoch*, the Gospel of St. *Andrew*, St. *Thomas*, St. *Bartholomew*, and the like, mentioned by St. *Jerom*, and St. *Augustin*†, they are in a worse Sense called *apochryphal*, and are rejected as containing manifest Errors.

Q. *How do you know for certain which Books are divine and canonical Scripture, and which not?*

* Conc. Lapd. *Can.* 60. et Conc. Cartha. 3. Cp. 47. *An.* 397. et Conc. Trid. *Sess.* iv. An. 1546. et St. *Atha.* in Synop. St. *Aug.* L. 2. de Doct. Christ. *C* 8. n. 12. *&c.*

† St. *Jer. Ep.* ad Letam, St. *Aug.* L. 15. C. 23. de civ. Dei.

A. By

A. By the Teſtimony of the Catholick Church, which without Interruption ſucceeded the Apoſtles, and with whom our Saviour has promiſed to abide and teach all Truth to the End of the World.

Q. *You tell me the Scripture is the infallible Word of God; why then does your Church forbid the Faithful to read it, ſince nothing can be more clear and eaſy to be underſtood in all Things neceſſary to Salvation; this has an ill Aſpect, and looks as tho' it was with Deſign to keep the People in Ignorance?*

A. You ſeem to miſtake the Caſe: The Catholick Church never forbid her Children the reading of the holy Scriptures, on the contrary, ſhe always did and does teach that the reading of the holy Scriptures (provided it be with an humble and reverent Mind, and with Submiſſion to the Interpretation of the Church from whom we received them) is a good and laudable Practice, and ought to be the daily Exerciſe of every Chriſtian. Now all the Reſtraint there ever was, and even that not *general*, was by the fourth Rule of the *Index* of Pope *Pius* the fourth †, and this only relates to the Reading of the Scripture in the vulgar Languages, by which he remits the People to their Paſtors and Confeſſors, as the moſt proper Judges of their Capacities, and the Diſpoſition of their Souls: The Reaſon of this Reſtraint was, in order to arm the People againſt the Danger of *Novelty* and *Error*; which would neceſſarily follow if every Cobler and Tinker was allowed to interpret the Scripture according to their ſilly Fancies; ſince St. *Peter* aſſures us, that in St. *Paul*'s Epiſtles *there are ſome Things hard to be underſtood, which they that are unlearned and unſtable, wreſt, as they do alſo the other Scriptures to their own Deſtruction.* 2 Pet. iii. 16. Hence it follows that the Scriptures are not ſo clear and plain as you pretend they are in all Points that concern our Salvation, other-

† See the Index in the Council of *Trent*.

wiſe

wiſe it would not be truly ſaid, that they wreſt the Scriptures *to their own Deſtruction*. As to what our Adverſaries alledge againſt us, that the true Reaſon of not putting the Scripture into the Hands of every one, is to keep the common People from diſcovering the Errors and Follies of their Religion. Nothing can be more abſurd than this; becauſe if there were any Grounds to fear the making any ſuch Diſcovery, I aſk, whether of the two would be beſt able to do it, the Learned or Unlearned? Surely the Learned: Yet theſe are all allowed to read the Scriptures and are not clear-ſighted enough to make this Diſcovery. A Man muſt be ſtrangely blinded with Prejudice not ſee the Abſurdity of this Calumny.

Q. *Why may not every particular Chriſtian have Liberty to interpret the Scripture according to his own private Judgment, without regard to the Interpretation of the Church?*

A. The Reaſon is, *firſt*, Becauſe St. *Peter* declares *that no Propheſy of the Scripture is of private Interpretation.* 2 Pet. i. 20. *Secondly*, Becauſe as Mens Judgments are as different as their Fancies, ſuch Liberty as this, muſt needs produce almoſt as many Religions as there are Men. *Thirdly*, Becauſe *Chriſt* has left his Church, and her Paſtors and Teachers to be our Guides in all Controverſies relating to Religion, and conſequently in the Underſtanding of holy Writ. *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints; for the Work of the Miniſtry, for the edifying of the Body of* Chriſt, *'till we all come in the Unity of the Faith; that we henceforth be no more Children toſs'd to and fro, and carried about with every Wind of Doctrine, by Slight of Men, and cunning Craftineſs, whereby they lye in wait to deceive*, &c. Eph. iv. 11, 12, *&c.* *Laſtly*, Proteſtants themſelves confeſs, that as the Scriptures were not written without the Inſpiration of the Holy Ghoſt, ſo neither

ther can they be rightly interpreted without the Gift of the Holy Ghoſt; now this Gift is not given to every one. *For to one is given by the Spirit the Word of Wiſdom, to another the Word of Knowledge, to another Prophecy*, &c. 1 *Cor.* xii. 8. From whence we may conclude that the Gift of interpreting Scripture is not a Gift for every one, but chiefly as we may reaſonably ſuppoſe, for ſuch as God has given, Apoſtles, Paſtors, and Doctors to his Church. As to Reformers in particular it does not appear that they have hitherto been endowed with any other Gift but that of contradicting each other's Interpretation throughout all the reformed Churches. Witneſs the *Lutherans*, *Calviniſts*, *Anabaptiſts*, *Independents*, *Arians*, *Socinians*, &c. The *Lutherans* ſay, that the Scripture teaches them to hold the real Preſence; the *Calviniſts* ſay, that it teaches them to deny it; thoſe of the Church of *England* ſay, that the Scripture teaches them to baptize Infants; the *Anabaptiſts* ſay, that it teaches them to condemn it; the *Arians* and *Socinians* ſay, that the Scripture teaches them that *Chriſt* is a Creature; and other Proteſtants ſay, that it teaches them to believe that he is the eternal Creator of all Things. Now no one will ſay that this is the Gift of the Holy Ghoſt. So that Proteſtants themſelves on the one hand confeſſing that the Scriptures cannot be rightly interpreted without the Gift of the Holy Ghoſt; and it being evident on the other hand that Proteſtant Churches from their contradicting one another have not that Gift, we therefore conclude that they have not a Right to judge of the Senſe of Scripture, and expou d it for themſelves. Beſides if the very Diſciples of *Chriſt* could not underſtand the Scriptures, without an Interpreter, as we find by St. *Luke* they could not; xxiv. xxvii, et liv. Can it then be ſuppoſed that every private Man and Woman among Proteſtants are better enlightned than they were? If the Apoſtles themſelves, did not underſtand

the

the Holy Scriptures, till our Saviour *opened their Underſtanding*, St. *Luke* xxiv. 54. Let this at leaſt teach Reformers that natural Talents alone are not ſufficient for expounding Scripture, unleſs their *Underſtanding* be by our Saviour *Chriſt* in like manner *opened*.

Q. *Are not all neceſſary Points of Doctrine contained in the Holy Scripture? and is not the Scripture the* ſole *Rule of Faith?*

A. No; for we find that St. *Paul* taught many Things to his Flock at *Theſſalonica* and *Corinth*, by Word of Mouth, which are not in his Epiſtles, and yet nevertheleſs he enjoins them to believe, as being of equal Authority with what he had written. *We command you, Brethren, in the Name of our Lord* Jeſus Chriſt, *that you withdraw yourſelves from every Brother that walketh diſorderly, and not after the Tradition he received of us*, 2 Theſ. iii. 6. And again, *I pray you, Brethren, that you remember me in all Things, and keep the Traditions as I delivered them to you*, 1 Cor. xi. 2. St. *John* likewiſe aſſures us, that all our Saviour did and taught for the Salvation of Mankind, is not written, *John* xxi. 25. In ſhort, this Doctrine implies a Contradiction; for if nothing is to be believed with divine Faith, but what is clearly contained in the Scripture, then this very Doctrine which our Adverſaries thus boldly affirm, is not to be believed, becauſe it is no where to be found in the Scripture; for where is it written in the Holy Scripture, that the Apoſtles were commanded by our Saviour *Chriſt* to write all that he and themſelves had taught? In a Word, will the Church of *England* ſay that the following Articles are not to be believed, *viz.* That the Virgin *Mary* was always a Virgin; that the Sabbath was by divine Authority tranſlated to the *Sunday*; that the Chriſtian Paſſover, or *Eaſter*, is always to be celebrated on a *Sunday*; that Infants are to be baptized; that the Baptiſm of Hereticks is valid; and that the Apoſtles Creed is of divine Authority? Yet certainly

certainly these Articles are not clearly contained in the Holy Scripture, but *Protestants* receive them from the Tradition of the Church of *Rome*. Therefore it is plain, that all necessary Points of Doctrine are not contained in the Holy Scripture. Now from what has been said, it follows to a Demonstration, that the Scripture alone, without the Tradition of the Apostles, and Interpretation of the Catholick Church, cannot be the *sole* Rule of Faith; because, as I have already proved, there are many Things that are necessary to be believed, which are not contained in the Scripture: Besides, we don't find that there is one Text in the whole Scripture that clearly and expresly affirms, that the Scripture alone is the whole and *sole* Rule of Faith. Again, the Scripture alone cannot be the *sole* Rule of Faith, because one great Article of the Christian Faith is to believe that these Books are divine Scripture: Now this we could never have known, but by the Tradition and Declaration of the Catholick Church; for the Scripture itself no where gives us a Catalogue of the Canonical Books: It no where affirms, that all and every one of those Books which are contained in the Protestant Bible or Testament, are the infallible Word of God. Our Adversaries therefore, are very unhappy in their Choice of *a Rule of Faith*, which is not only without any Foundation from the Scripture, but even excludes the Scripture from being *any Part of their Faith*, as not coming under their *only Rule*, by which they pretend to steer in Matters of Faith.

Q. *What is* Tradition?

A. All such Points of Faith, or Church Discipline, which are not clearly, or not at all expressed in the Scripture; but were taught or established by the Apostles, and have carefully been preserved in the Church ever since.

Q. *How many Sorts of* Traditions *are there?*

A. Chiefly two, viz. *Apoſtolical*, and *Eccleſiaſtical*; the *Apoſtolical* are thoſe which had their Origin, or Inſtitution from the Apoſtles: Such as the Number of the Sacraments; the Apoſtles Creed; Infant's Baptiſm; the Lord's Day; receiving the Bleſſed Sacrament, faſting; mixing Water with the Wine in the Euchariſt; and making the Sign of the Croſs in Baptiſm, *&c.* The *Eccleſiaſtical*, are ſuch as had their Inſtitution from the Church; as many Ceremonies always in uſe Time after Time, ſuch as *Faſts*, *Feaſts*, bleſſing of *Water*, *Candles*, *Bread*, &c.

Q. *How are we to know what* Traditions *are truly* Apoſtolical, *and what not?*

A. In the ſame Manner, and by the ſame Authority, by which we know what Scriptures are *Apoſtolical*, and what not; that is, by the Authority of the *Apoſtolick* Church guided by the unerring Spirit of God.

Q. *What Scripture can you bring in Favour of* Tradition?

A. From the 32d Chap. ver. 7. of *Deuteronomy*. *Aſk thy Father and he will ſhew thee, thy Elders, and they will tell thee*, 1 Cor. iv. 2. Pſal. xviii. 5, *&c.* Again, out of the 2d Epiſtle of St. *Paul* to the *Theſſalonians*, xi. 2. 2 *Theſſ.* iii. 6. *Therefore, Brethren, ſtand faſt, and hold the Traditions which ye have been taught, whether by Word or Epiſtle*, 2 Tim. i. 13. et Chap. ii. 2. et Chap. iii. 14. Chap. ii. 25.

Q. *What are* Councils, *and how many Kinds?*

A. They are Aſſemblies of the Superiors of the Church, to conſult about Faith, and other ſpiritual Matters; and they are either *Univerſal*, *National*, *Provincial*, or *Dioceſan*.

Q. *Who preſides over them?*

A. The Pope in an *Univerſal*; the Primate in a *National*; the Metropolitan in a *Provincial*; and the Biſhop in a *Dioceſan*.

Q. *How*

Q. *How many* General *Councils do you reckon, and which are they?*

A. There are commonly computed these 20. The eight first are called the *Eastern* or *Greek* General Councils.

1. The Council of *Nice*, held under Pope *Silvester*, Anno 325. in which the *Arian* Heresy was condemned.
2. The Council of *Constantinople*, held under Pope *Damasus*, Anno 381. against the *Macedonians*, *Eunomians*, and *Apollinarists*.
3. The Council of *Ephesus*, held under Pope *Celestinus* I. Anno 431. against the *Nestorians*.
4. The Council of *Chalcedon*, held under Pope *Leo* I. Anno 451. against the *Eutychians*.
5. The 2d Council of *Constantinople*, held under Pope *Vigilius*, Anno 553. against the *Origenists*.
6. The 3d Council of *Constantinople*, held under Pope *Agatho*, Anno 680. against the *Monothelites*.
7. The 2d Council of *Nice*, held under Pope *Adrian* I. Anno 787. against the *Iconoclasts*.
8. The 4th Council of *Constantinople*, held under Pope *Adrian* II. Anno 869. against *Photius*.

The *Western* or *Latin* General Councils.

9. The 1st Council of *Lateran*, held under Pope *Calixtus* II. Anno 1122. for the Recovery of the Holy Land.
10. The 2d Council of *Lateran*, held under Pope *Innocent* II. Anno 1139.
11. The 3d Council of *Lateran*, held under Pope *Alexander* III. Anno 1179. against the *Albigenses*, who maintained the Errors of the *Manichæans*.
12. The 4th Council of *Lateran*, held under Pope *Innocent* III. Anno 1215. against the *Waldenses* and *Albigenses*.

13. The 1ſt Council of *Lyons*, held under Pope *Innocent* IV. Anno 1245. for the Recovery of the Holy Land.

14. The 2d Council of *Lyons*, held under Pope *Gregory* X. Anno 1274. in which the *Greeks* renounced their Schiſm, but relapſed ſoon after.

15. The Council of *Vienne*, held under Pope *Clement* V. Anno 1311. againſt the *Dulcinians* and *Beguardins*, as alſo for the Recovery of the Holy Land.

16. The Council of *Piſa*, called in the Time of *Gregory* XII. Anno 1409. which put a Stop to the Schiſm, and depoſed both the contending Pontiffs, *viz. Gregory* XII. and *Benedict* XIII. and choſe *Alexander* V. by whom this Council was approved.

17. The Council of *Conſtance*, held under Pope *John* XXIII. Anno 1414. which broke the Neck of the long Schiſm, and condemned the Errors of *Wickleſ* and *Huſs*.

18. The Council of *Florence*, held under Pope *Eugenius* IV. Anno 1439. in which the *Greeks* renounced their Schiſm.

19 The 5th Council of *Lateran*, held under Pope *Julius* II. Anno 1512. Pope *Leo* X. concluded it, Anno 1517. for the Recovery of the Holy Land. Some Divines diſpute whether this was a *General* Council.

20. The Council of *Trent*, held by *Paul* III, *&c.* Anno 1545. againſt the Errors of *Luther* and *Calvin*. Pope *Pius* IV. brought this Council to a happy Concluſion, Anno 1563.

Q. *Who is the* Pope, *and what Power has he?*

A. He is the Biſhop of *Rome*, Succeſſor of St. *Peter*, viſible Head of the Church, and has Juriſdiction over the whole Church.

Q. *What is the Catholick Doctrine as to the Pope's Supremacy?*

A. It

A. It is compriſed in theſe two Articles: 1. That St. *Peter*, by divine Commiſſion, was Head of the Church under *Chriſt*. 2. That the Pope or Biſhop of *Rome* is Succeſſor to St. *Peter*, is at preſent Head of the Church, and Chriſt's *Vicar* upon Earth.

Q. *How do you prove St.* Peter's *Supremacy?*

A. Firſt, From the 16th Chap. of St. *Matt.* ver. 18, 19. where our Saviour ſays, *Thou art* Peter, (that is a Rock) *and upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it. And I will give unto thee the Keys of the Kingdom of Heaven, and whatſoever thou ſhalt bind on Earth ſhall be bound in Heaven: And whatſoever thou ſhalt looſe on Earth ſhall be looſed in Heaven. Secondly*, From the 22d Chap. of St. *Luke*, ver. 31, 32. *The Lord ſaid* Simon, Simon, *behold Satan hath deſired to have you, that he may ſift you as Wheat. But I have pray'd for thee, that thy Faith fail not, and when thou art converted, ſtrengthen thy Brethren. Thirdly*, From the 21ſt Chap. of St. *John*, ver. 15, &c. *Jeſus ſaid to* Simon Peter, Simon, *Son of* Jonas, *loveſt thou me more than theſe? He ſaid unto him, yea Lord, thou knoweſt that I love thee. He ſaid unto him, feed my Lambs: He ſaid to him again the ſecond Time*, Simon, *Son of* Jonas, *loveſt thou me? He ſaid unto him, yea Lord, thou knoweſt that I love thee. He ſaid unto him, feed my Lambs. He ſaid unto him the third Time*, Simon, *Son of* Jonas, *loveſt thou me?* Peter *was grieved, becauſe he ſaid unto him the third Time, loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all Things, thou knoweſt that I love thee*; Jeſus *ſaid unto him, feed my Sheep.* In the firſt of theſe Texts our Lord promiſed, that in the building of his Church *Peter* ſhould be as *a Rock* or *Foundation Stone*; and under the Metaphor of the *Keys of the Kingdom of Heaven*, enſured to him the chief Authority in his Church: As when a King gives the Keys of a City to one of his Courtiers, he thereby ſigni-

fies that he gives him the Government of that City. In the ſecond Text, our Lord not only declared his particular Concern for *Peter*, in praying for him, that his Faith might not fail: But alſo gave him the Care of his Brethren the other Apoſtles, in charging him to confirm or ſtrengthen them. In the third Text our Lord in moſt ſolemn Manner thrice committed to *Peter* the Care of all his Sheep without Exception, that is, of his whole Church.

Q. *How do you prove that this Commiſſion given to* Peter, *deſcends to the Pope or Biſhop of* Rome?

A. Becauſe by the unanimous Conſent of the Fathers, and the Tradition of the Church in all Ages, the Biſhops of *Rome* are the Succeſſors of St. *Peter*, who tranſlated his Chair from *Antioch* to *Rome*, and died Biſhop of *Rome*.* Hence the See of *Rome*, in all Ages is called *The See of* Peter, *the Chair of* Peter, and abſolutely *The See Apoſtolick:* And in that Quality, has from the Beginning, exerciſed Juriſdiction over all other Churches, as appears from the beſt Records of antient Hiſtory.† Beſides, ſuppoſing the Supremacy of St. *Peter*, which we have proved above from plain Scripture, it muſt conſequently be allowed that this Supremacy which *Chriſt* eſtabliſhed for the better Government of his Church, and maintaining of Unity, was not to die with *Peter*, no more than the Church, which he promiſed ſhould ſtand for ever. For how can any *Chriſtian* imagine that *Chriſt* ſhould appoint a Head for the Government of his Church, and maintaining of Unity during the Apoſtles Time; and deſign another Kind of Government for ſucceeding Ages, when there was like to be ſo much more need of a Head. Therefore we muſt grant that St. *Peter*'s Supremacy was by Succeſſion to deſcend to ſome Body. Now, I would willingly know, who has half ſo fair a Title to this Succeſſion as the Biſhop of *Rome?*

* *See* Conc. Calced. *Seſſ.* 1, 2, 3. † *See* Conc. 4. Later. *Can.* v.

The

The four laſt Things expounded.

Q. *WHICH are the four laſt Things?*

A. Death, Judgment, Hell, and Heaven.

Q. *What is Death?*

A. 'Tis a Separation of the Soul from the Body.

Q. *Which are the moſt uſeful Conſiderations concerning Death?*

A. Firſt, That we frequently conſider that we muſt certainly die, and that but once. *Heb.* ix. 27. *Secondly*, That the Time, Place, and Manner of our Death, is uncertain. St. *Mat.* xxv. 13. St. *Mark* xiii. 35. *Thirdly*, That God commands us to be prepared, and always on our Guard; and aſſures us, that Death will ſurprize thoſe fooliſh People who ſleep and live in Sin. St. *Mat.* xxiv. 44. *Eccl.* ix. 12. *Fourthly*, That generally ſpeaking we ſhall die as we have lived; if we ſpend our Life in the State of Grace, we ſhall in all Appearance die in the State of Grace; or if we paſs our Life in the State of Sin, we ſhall in all Likelihood die in the State of Sin. *Prov.* i. 24. *Eccl.* xli. 1. *Rom.* ii. 5, 6, 7, 8. *Fifthly*, That our eternal Lot depends on the Hour of Death. *Eccl.* iii. 8, et C. ix. 10. *Laſtly*, That we ought to ſubmit to its Stroke, as being the Puniſhment of Sin; for had not Man ſinned, he had never died, but been tranſlated alive to Heaven.

Q. *What is Judgment, how many Sorts, and what Circumſtances?*

A. 'Tis the Sentence upon Men, pronounced by God. 'Tis particular when Man dies, and general at the End of the World. The Circumſtances are the Signs that will forerun it, *viz.* In the Heavens, Earth,

and Seas; *Antichrist* will appear, and against him, *Enoch*, and *Elias*. The World will be converted and consumed by Fire. The general Resurrection, and Union of Body and Soul. The Qualities of the Judge, Severity of the Examen, in Thoughts, Words, and Actions; and general and particular Duties. The Strength of the Proofs, from Conscience and the Devil.

Q. *How ought we to think of* Judgment?

A. We ought, *First*, to consider that all our Thoughts, Words, Actions, and Omissions, since we came to the Use of Reason, shall be judged. St. *Mat.* xii. 36. *Secondly*, that there can be no Appeal from, nor Revoking of the Judgment. St. *Mat.* xxv. 46. *Thirdly*, That the Law of God is the Rule of our Judgment, and that it will be put in Execution upon the Spot, without shewing us either Pity or Mercy. *Rom.* ii. 16. *Heb.* x. 31. *Lastly*, That the Punishment and Reward appointed for us by our Judge, shall be everlasting. St. *Mat.* xxv. 46.

Q. *What is* Hell?

A. A Place of eternal Punishment, with the Pain of Separation from God, and the Pain of sensible Torments for all Eternity proportionable, as to Heathens, Christians, Ignorance, and Malice.

Q. *How ought we to think of Hell?*

A. First, we ought to consider, that the Damned shall never see the Face of God; *Ps.* xlviii. 12. That they shall burn and be tormented both in Body and Soul during Eternity. *Apoc.* xx. 10. *Seondly*, That they shall suffer all the Evils and all the Misery that can be thought of, without any Comfort or Rest, and that the Worm of their Conscience shall be gnawing and tearing them as long as God shall be God. St. *Mark* xi. 43, 45.

Q. *What is* Heaven?

A. 'Tis an eternal Place of Pleasures of Body and Mind, free from all Evil, and enjoying all Good, proportioned to every ones Merits.

Q. *How*

Q. *How ought we to think of* Heaven?

A. We ought often to consider that the Blessed shall suffer no kind of Evil; *Apoc.* vii. 16, *&c.* that they shall abound in all good Things; *Ps.* xxxv. 9. That they shall see God and his Saints Face to Face; 1 *Cor.* xiii. 12. That their Bodies shall be glorious, immortal, active, vigorous and bright, 1 *Cor.* xv. 42. That they shall possess everlasting Joys and Happiness, without any Danger or Apprehension of ever loosing them; St. *John* xvi. 22. In a Word, *that the Eye hath not seen, nor the Ear heard, nor hath it entered into the Heart of Man to conceive what God hath prepared for those who love him.* 1 Cor. i. 9.

Q. *Pray what do you mean by* Purgatory?

A. A middle State, wherin such Souls are detained who depart this Life in God's Grace, yet not without some venial Sins, or without having made such Satisfaction for their Sins as God's Justice requires.

Q. *Why do you say that those who die guilty of lesser Sins go to Purgatory?*

A. Because such as depart this Life, before they have repented for these venial Frailties and Imperfections, (as many Christians do, who either by sudden Death or otherwise are taken out of this World, before they have repented for these ordinary Failings) cannot be supposed to be condemned to the eternal Torments of Hell, since the Sins of which they are guilty are but small, and which even God's best Servants are more or less liable to. Nor can they go strait to Heaven in this State, because the Scripture assures us, *that nothing that is defiled shall enter there.* Rev. xxi. 27.

Q. *Pray tell me, upon what do you ground your Belief of Purgatory?*

A. Upon *Scripture*, *Tradition*, and *Reason.*

Q. *What Grounds have you for Purgatory from Scripture?*

A. First,

A. First, Because the Scripture in many Places teaches us, that it is the fixed Rule of God's Justice to *render to every Man according to his Works.* See *Ps.* lxii. 12. St. *Mat.* xvi. 27. *Rom.* ii. 6. *Rev.* xxii. 12. So that according to the Works which each Man has done in the Time of his mortal Life, and acco rding to the State in which he is found at the Moment of his Departure out of this Life, he shall certainly receive Reward or Punishment from God. Hence it evidently follows, that as by this Rule of God's Justice, they that die in great and deadly Sins, not cancelled by Repentance, will be eternally punished in Hell; so by the same Rule, they who die in lesser or venial Sins, will be punished somewhere for a Time, 'till God's Justice be satisfied, and this is what we call Purgatory. *Secondly*, Because the Scripture assures us, that we are to render an Account hereafter to the great Judge, even *for every idle Word*, that we have spoken; *Mat.* xii. 36. And consequently every idle Word not cancelled here by Repentance, is liable to be punished by God's Justice hereafter. Now no one can think that God will condemn a Soul to Hell for every idle Word; therefore there must be another Place of Punishment for those who die guilty of these little Transgressions. *Thirdly*, Because St. *Paul* assures us, that *every Man's Work shall be made manifest.* 1 Cor. iii. 13, 14, 15. *For the Day shall declare it because it shall be revealed by Fire. And the Fire shall try every Man's Work of what Sort it is. If any Man's Work abide which he hath built thereupon* (that is upon the Foundation which is *Jesus Christ*) *he shall receive a Reward. If any Man's Work shall be burnt he shall suffer Loss: But he himself shall be saved yet so as by Fire.* Here you see St. *Paul* informs us, that every Man's Work shall be made manifest by a fiery Trial; and that they who have built upon the Foundation, which is *Christ*, *Wood*, *Hay*, and *Stubble*, (that is to say, whose Works have

have been very imperfect and defective, tho' not to the Degree of losing *Christ*) shall suffer Loss, but yet shall be saved so as by Fire; that is by a purging Fire, as the Fathers understand it; of which St. *Augustin* writes, *they who have done Things deserving temporal Punishment, shall pass through a certain purging Fire of which the Apostle St.* Paul *speaks.* Hom. xvi. ex L. 50 Hom. Again on the 37th. Psalm, *n.* 3. he says, *this Fire shall be more grievons than whatever Man can suffer in this Life.* So he prays, *Purge me O Lord in this Life, and render me such, as may not need the mending Fire, being for them that shall be saved, yet so as by Fire. Fourthly,* Because our Saviour says, that *whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World nor in the World to come.* Mat. xii. 13. Which last Words would be superfluous and absurd, if Sins not forgiven in this World could never be forgiven in the World to come. Now if there may be Forgiveness of Sins in the World to come, there must be a Purgatory or third Place, for in Hell there is no Forgiveness, and in Heaven no Sin. Besides, a middle Place is also implied by the Prison mentioned in St. *Matthew,* C. v. 26. out of which a Man *shall not come till he has paid the uttermost Farthing.* And by the Prison mentioned in St. *Peter*; where *Christ* is said by his Spirit to have gone and *preached to the Spirits that were in Prison, which sometimes were disobedient,* &c. St. *Pet.* iii. 18, 19, 20. From this last Text it appears that at the Time of our Saviour's Death there were some Souls in a State of Suffering (in Prison) in the other World, on Account of lesser Sins not deserving of Damnation, for certainly our Saviour would not have gone and preached to them, had they not been capable of Salvation. These Souls therefore were not in Heaven, where all Preaching is needless, nor in Hell where all Preaching is unprofitable; but *in the middle State of Suffering*

ing Souls they were. which is the Purgatory maintained by the Catholick Church.

Q. *Pray what do you say to that Text of Scripture,* If the Tree fall towards the *South,* or towards the *North,* in the Place where the Tree falleth there shall it lie? *Eccles.* xi. 3.

A. I say that it is no way evident that this Text has Relation to the State of the Soul after Death; but if it be so understood as to have relation to the Soul it makes nothing against Purgatory, because it only proves what no Catholick denies, *viz.* that when once a Soul is come to the *South,* or to the *North,* that is, to Heaven or to Hell, its State is unchangeable.

Q. *But does not the Scripture promise* Rest, *after Death, to such as* die in the Lord? *Rev.* xiv. 13.

A. Yes it does; but then we are to understand, that those are said to *die in the Lord,* who *die for the Lord* by Martyrdom; or at least those who at the Time of their Death are so happy as to have no Debts nor Stains to interpose between them and the Lord. As for others who die but imperfectly in the Lord, they shall rest indeed from the Labours of this World; but as *their Works* that follow them, are imperfect, they must expect to *receive from the Lord according to their Works.*

Q. *Let me now hear what Grounds you have for the Belief of a* Purgatory *upon Tradition, or the Authority of the Church?*

A. Because both the *Jewish* Church, long before our Saviour's Coming; and the *Christian* Church, from the very Beginning in all Ages, and all Nations, has offered up Prayers and Sacrifice for the Repose,* and

* See 2 *Mach.* xii. *Tert.* L. de Mil. Coro. C. 3. St. *Cypr. Epis.* lxvi. *Euseb.* L. 4. de Vit. Constan. C. 71. St. *Jo. Chrys.* Hom. iii. *&c. Tertul.* L, de Ania. C. 58. St. *Cypr. Ep.* lii. ad Antonin. St. *Amb.* in C. 3. *Ep.* ad *Cor.* St. *Jer.* in C. 5. *Mat.* St. *Aug.* L. 20. de Civi. Dei 24 et L. 21. C. 13. Conc. Flor. *Sess.* Ult. Conc. Trid. *Sess* vi. *Can.* xxx. et *Sess.* xxv. dear. de Purga.

Relief

Relief of the Faithful departed, which evidently imply the Belief of a *Purgatory* or third Place: And it is certain that the Church of *Chriſt* always believed that there is a *Purgatory*, as is evident from the Writings of the antient Fathers, and the expreſs Definitions of the general Councils. See *Tertullian*, St. *Cyprian*, &c.

Q. *What Grounds have you for the Belief of* Purgatory, *from* Reaſon?

A. Becauſe Reaſon teaches theſe two Things, *firſt*, that every Sin, be it never ſo ſmall, is an Offence of God, and conſequently deſerves Puniſhment from the Juſtice of God; and therefore every Perſon who dies under the Guilt of any ſuch Offence unrepented of, muſt expect to be puniſhed by the Juſtice of God. *Secondly*, That there are ſome Sins, in which a Perſon may chance to die, that are ſo ſmall, either through the Levity of the Matter, or for Want of a full Deliberation in the Act, as not to deſerve everlaſting Puniſhments. From whence it plainly follows, that beſides the Place of everlaſting Puniſhment which we call Hell, there muſt be alſo a Place of temporal Puniſhment for ſuch as die in thoſe leſſer Offences, and this we call Purgatory.

Q. *Do you then think that any Repentance can be available after Death, or that they are capable of Relief in that State?*

A. No Repentance can be available after Death; but God's Juſtice muſt take place, which will render to every Man according to his Works: However they are capable of Relief; but not from any Thing that they can do for themſelves, but from the *Prayers*, *Alms*, and other *Suffrages* offered to God for them by the Faithful on Earth, which God in his Mercy is pleaſed to accept of, by Reaſon of that Communion which we have with them, by being Fellow-members of the ſame Body of the Church, under the ſame Head, which is *Chriſt Jeſus*.

Q. *How*

A. How do you prove that it is lawful and profitable to pray for the Dead?

A. If there be a Place of temporal Puniſhment where ſome Souls are purged, and venial Sins remitted after this Life, as I have already proved there is; then that Charity which obliges us alſo to pray that the Living may be ſaved, obliges us alſo to pray that the Dead may be freed from their Puniſhments. Beſides if we conſult the Scripture, or primitive Tradition with Relation to the Promiſe or Encouragement given in Favour of our Prayers, we ſhall now here find the Dead excepted from the Benefit of them; and the perpetual Practice of the Church of God (which is the beſt Interpreter of the Scripture) has from the Beginning ever authorized Prayer for the Dead, as believing ſuch Prayers beneficial to them *. Again we find that praying and making Offerings for the Dead was practiſed by *Judas Macchabæus* †, and by the *Jews* before the coming of *Chriſt*, who were then the true People of God: Now had this Doctrine and Practice of the *Jews* been unlawful and unprofitable, our bleſſed Saviour would certainly have condemned it; as he reproved all the evil Doctrines and Traditions of the *Scribes* and *Phariſees*, but we don't find that he ever ſpoke one Word againſt this publick Practice. As to what ſeveral Church-men of the reformed Church buzz ſo induſtriouſly from the Pulpit into the Peoples Ears, *viz. That praying for the Dead is only an Invention to get Money*, it is a ſcandalous Reflection upon *Chriſtendom*, and even the primitive Chriſtians, ſince it has always been the Practice from the Beginning, both among the *Greeks* and *Latins* ‖, and all the antient Churches to pray for the Dead, and ſo continues to this Day. A little Reflection might let People ſee that theſe Gentlemen have found out a much eaſier Method to ſubſiſt by, than praying Day and Night either for the Living or the Dead.

* See Conc. *Nice.* C. 65. † 2 *Maccha.* xii. 43, 44, 45.
‖ See the Tranſlations of Monſieur *Du Pin.* Cent. 7. *p.* 3.

Q. *St.*

Q. *St.* John *in his first Epistle*, C. v. 16. *says, that it is not lawful to pray for the Dead*, there is a Sin, *says he*, unto Death, for that I do not say that any one should ask.

A. What the Apostle here signifies by a *Sin to Death*, is final *Impenitence*, or a mortal Sin persevered in 'till Death, and for such a Sin we are not taught to pray, but what is this to those who die guilty only of venial Sins or small Failings; for such as these the Apostle himself in the Words immediately preceding, seems to command or at least encourages us to pray, where he says, *he that knoweth that his Brother committeth a Sin, which is not unto Death, let him ask, and Life shall be given him.* 1 Jo. v. 16. Now some may object that we pray for all who die in the Communion of the Catholick Church; this is very true we do so, and the Reason is, because we don't certainly know the particular State in which each one dies; however we are sensible that our Prayers are available for those only that are in a middle State.

The Lord's Prayer expounded.

Q. *WHAT is the Lord's Prayer?*

A. 'Tis a Prayer made by *Christ* our Lord, to be said by all Christians; and delivered as a Model according to which all our Petitions are to be drawn up. *Mat.* vi. 9, *&c. Luke* xi. 2.

Q. *What are the general Contents of this Prayer?*

A. It mentions the Good we petition for, and the Evil we desire to be freed from.

Q. *Which are the Goods we desire, and the Evils we petition to be freed from?*

A. The *Goods* we desire are three, *viz.* the Glory of God; the Salvation of our Souls, and the obeying Divine

Divine Will. The *Evils* are these Four; want of Necessaries, that we may be capable of honouring God, and labouring for our Salvation; 2dly, to be freed from Sin; 3dly, to avoid Temptations; and 4thly, to be protected in Pain, and temporal Calamities.

Q. *Which is the Preface to these seven Petitions?*

A. Our Father who art in Heaven.

Q. *Why is this Prayer addressed to God as a Father, and in what Sense is he a Father?*

A. Father is the most endearing Title, and rather used than King, Lord, or any other that is of a forbidding Import; for as Fathers, have naturally a Love and Tenderness for their Children, so it gives the Petitioner great Hopes of succeeding, when he is ordered to approach the Almighty, in Quality of a Father. Now God is our Father on several Accounts, *viz.* By *Creation*, in giving us our Being; by *Preservation*, in preserving our Being; by a *providential Care*, in furnishing us with all Things necessary and convenient for Life, and often distinguishing Favours of *Fortune*, Parts, *&c.* Again, by furnishing us with Means to be Happy hereafter, *viz.* Faith, Grace, and being his adopted Children, of an eternal Inheritance; as also by the *Incarnation*, by redeeming us from the Slavery of Sin, and the Devil.

Q. *Why do you say* our Father, *rather than* my Father?

A. To signify that we are all Brethren of the same Father, and therefore ought to love one another; and respectively, not only to pray for ourselves, but all Mankind, *viz.* Friends, and Enemies, and for the Conversion of Sinners, Infidels, Hereticks, *&c.* So 'tis a common Prayer.

Q. *Why is the Prayer addressed to God* in Heaven?

A. Not that God is only in Heaven, for he is every where; but because Heaven is the Place where he resides, with the greatest Shew of Majesty, and by his Omni-

Omnipotency, is capable of affording Aſſiſtance to all Petitioners.

Q. *Which is the firſt Petition?*

A. Hallowed be thy Name.

Q. *Is not God's Name always holy, and how do we petition that it may be made holy?*

A. We do not petition, that it may be holy in itſelf, it being always intrinſically ſo, neither can we add nor detract, from the intrinſical Holineſs of his Name. What we therefore are to petition for is, that his Name may be honoured, and treated with due Reſpect, and not abuſed; with Reſpect, by Faith, Hope, and Charity; believing what he has revealed, and practiſing the holy Things he has ordained, and not abuſe his holy Name, by Oaths, Perjury, Blaſphemy, Obſcene and profane Language. *Rom.* ii. 23, 24.

Q. *Which is the ſecond Petition?*

A. Thy Kingdom come.

Q. *Which are God's Kingdoms?*

A. All the temporal Kingdoms of this World; the Kingdom of his Church. The Kingdom of Grace, whereby he reigns ſpiritually in Man's Soul, and the Kingdom of Glory in a future State.

Q. *In what Senſe do we petition that each of theſe Kingdoms may come?*

A. We do not petition, that temporal Kingdoms may come, becauſe they are come, and God actually governs all Kingdoms; neither do we petition that the Kingdom of the Church may come, it being already eſtabliſhed, yet we may petition for its greater Extention, by adding to it all thoſe Parts of the Earth which are ſeparated from it, by *Infidelity* or *Hereſy*. What we chiefly pray for, is, that the Kingdom of Grace may be eſtabliſhed in our Souls, by believing and practiſing what he has ordered, and that by ſo doing, we may at laſt reign with him in his Kingdom of Glory, in a future State.

Q. *Which is the third Petition?*

A. Thy Will be done on Earth as it is in Heaven.

Q. *What is it to do the Will of God?*

A. 'Tis to comply with all his Commands, both as to what we are to believe, and what to practiſe, and that not only what himſelf immediately commands, but what is commanded by his Repreſentatives, *viz.* Civil and Eccleſiaſtical Powers, and in a Word, all ſubordinate Powers, as Parents, Maſters, *&c.*

Q. *Can we perform the Will of God as the Saints and Angels do in Heaven?*

A. No, not as to the Equality, becauſe they never deviate from God's Will: But we are to endeavour at it, by a general Deſire if corrupted Nature would ſuffer us, and ſtrive for it, with Fervour and Zeal.

Q. *What elſe do we petition for?*

A. That God would be pleaſed to diſcover to us his Will in difficult Matters, which occur in human Life, *viz.* in Regard of a State of Life, and in ſuffering all Sorts of Calamities.

Q. *What is the fourth Petition?*

A. Give us this Day our Daily Bread.

Q. *What is meant by Bread?*

A. Not only ſtrictly what is ſo called, but all Things that are neceſſary for Life in general or our particular State of Life, as far as it is God's Pleaſure, but not Superfluities as to worldly Conveniences, much leſs are we to pray for Riches, Honours, and any other Thing, that is apt to turn us from God's Service. St. *Mat.* iv. 4. St. *John* vi. 35. Again, by *Bread* is alſo underſtood, the ſpiritual Bread whereby the Soul is nouriſhed; among which we may reckon God's Grace, pious Books, but moſt eſpecially the bleſſed Euchariſt. Hence in the Place of *daily* St. *Matthew* vi. 11. has *ſuperſubſtantial*, that is, uncommon and ſupernatural Bread.

Q. *Which is the fifth Petition?*

A. And

A. And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us.

Q. *What do we beg by this Petition?*

A. To have our Sins forgiven, which being an Injury, and Debt owing to God, and we being unable to pay it ourſelves; we may and do petition that he will pardon us.

Q. *Does God immediately pardon us upon this Petition?*

A. No, unleſs we comply with the Conditions, *viz.* a ſincere Sorrow for having offended him, and a firm Reſolution to offend no more: As alſo the Forgiveneſs of others who have offended us, becauſe we are obliged to love our Neighbour, which requires of us to lay aſide all Thoughts of Revenge. St. *Mat.* xviii. 21. St. *Mark* xi. 25. et 26.

Q. *Is this Petition to be made by all Mankind?*

A. Yes, all are daily Offenders, either *mortally* or *venially*, none ever have been excepted but our bleſſed Saviour and his Virgin Mother.

Q. *Which is the ſixth Petition?*

A. And lead us not into Temptation.

Q. *Does God tempt us to ſin, and what is it you call Temptation?*

A. Temptation is provoking Men to ſin: In which Senſe God tempts no Man; ſuch Temptations are aſcribed to the World, the Fleſh, and the Devil: St. *James* x. 13. St. *Mat.* iv. 3. *Rom.* vii. 23. St. *James* i. 14. Yet God permits us to fall into ſeveral Temptations or Trials from thoſe Quarters, in order to try our Fidelity, and gain a greater Reward by reſiſting them, what we pray for therefore is for the divine Aſſiſtance, and Grace that we may come off victorious, upon ſuch Occaſions, that he will not deſert us: But moſt eſpecially, we pray for the Gift of Perſeverance.

Q. *Which is the ſeventh Petition?*

A. But deliver us from Evil.

A. Which are the Evils we petition to be freed from?

A. In the fifth Petition we begged to be freed from the Evils of Sin, by having them forgiven, in this we beg to be freed from the Devil and all his Stratagems: From evil Company: From all temporal Evils that may happen to our Body, Soul, or Fortunes, inasmuch as they may be an Impediment to labouring in God's Service, but this is to be underſtood conditionally, and with Reſignation to the divine Will. What we abſolutely pray for on this Occaſion is, that we may bear with Patience all temporal Calamities, and that they may not oppreſs us ſo, as to make us deviate from our Duty to God.

Q. *Can we pray to be freed from the Miſeries of human Life?*

A. We are not to pray for our Death, wherein we we are to ſubmit entirely to God's holy Will, but in St. *Paul*'s Senſe we may deſire to be diſſolved. *Philip.* i. 23.

Q. *What means the Word* Amen?

A. 'Tis a *Hebrew* Word of Confirmation or Aſſent ſignifying ſo be it, or let it be done; conſequently it confirms with a Repetition and general Wiſh all the ſeven Petitions, and is the uſual Cloſe of all Prayers whatever, being as it were an Abridgment.

The Hail Mary expounded.

Q. *WHAT is this Prayer, and by whom was it drawn up, and for what End?*

A. 'Tis called the angelical Salutation, and expreſſes the Excellences of the bleſſed Virgin *Mary*. It was compoſed of three Parts. The *firſt*, are the Words of the

the Angel *Gabriel* saluting her. The *second*, the Words of St. *Elizabeth* when visited by her. The *third*, the Words of the Church, desiring her Intercession; which is the chief Motive for which it was appointed.

Q. *Which Part was composed by the Angel* Gabriel?

A. Hail Mary full of Grace, our Lord is with thee, blessed art thou among Women. St. *Luke* i. 28.

Q. *What means the Word* Hail?

A. It is a Word in the original Tongue signifying *Joy* and *Peace*, upon Account of good Tidings: And upon the present Occasion, it imported not only a Congratulation of Comfort and Joy to the Virgin *Mary*, that she was so much in Favour with the Almighty, as to be made choice of, to bring forth the Saviour of the World; but a general Joy to all Mankind, for the News of their approaching Redemption.

Q. *What signifies the Word* Mary?

A. It was the proper Name of the blessed Virgin, and signifies the Excellency of her Person, and Employment; if we attend to the original Sense of the Word, which signifies a *Lady* and a *Sea Star*. By the first, 'tis imported, that she was to be the Lady, and Queen of all Mankind, by bringing forth the King and Ruler of the World. *Secondly*, that she was the Star, to guide us through the dangerous Seas of this Life, by the Example of her Virtues, and Intercession.

Q. *Why is she said to be* full of Grace?

A. By Grace are understood all supernatural Gifts, which made her acceptable to God, and preferable to all other Creatures; and this is express'd by *Fullness**; and this was requisite, that her Womb might be a suitable Receptacle for the Author of Grace; but most especially the Fullness of Grace, consists in the Particularity of Graces, *viz.* She was not only sanctified in her Mother's Womb, as some few others had

* See St. *Epiph.* Tom ii. p. 292.

been, but was exempt from the Guilt of original Sin, and as a Conſequence of that from Concupiſcence of the Fleſh, and never was guilty of the leaſt Sin †; for it was not proper, that the Fleſh from which the pure Body of *Chriſt* was to be formed, ſhould ever be corrupted, or defiled by any Sin, either *original* or *actual*, *mortal* or *venial:* Beſides ſhe poſſeſs'd all divine Gifts in the moſt eminent Degree, *viz.* Faith, Hope, Charity, Humility, Obedience and Chaſtity, with all the moral Virtues, *&c.*

Q. *What ſignifies* our Lord is with thee?

A. It imports, that God was not only with her, in a general Manner, by all the aforeſaid Gifts, but that the ſecond Perſon, at that very Moment the Angel ſpoke, was to be united to her, by forming a perfect human Body of her Fleſh, and at the ſame Time, a human Soul was infuſed into it, and both united to the ſecond Perſon of the moſt bleſſed Trinity.

Q. *What means* bleſſed art thou among Women, *and what is it to be bleſſed?*

A. To be bleſſed in general, is to be in the Favour of Almighty God, and the more a Perſon is in God's Favour, the more bleſſed he is, and the more Favours God ſhews a Perſon, the greater is his Bleſſing. Hence the Virgin *Mary* is (upon Account of the Favour ſhewn her) bleſſed above all other Women ‖. An Abridgment of theſe Favours, are her Purity from all Sin; ſhe being a Mother and a Virgin, and what is more, ſhe being the Mother of the World's Redeemer, and Mother of God.

Q. *In what other Senſe is ſhe to be called bleſſed?*

A. Becauſe all Nations ſhall honour her, and call her bleſſed, as St *Luke* declares; C. i. 48. All Generations ſhall honour her, by invoking her as a com-

† St. *Aug.* L. de Nat. et Grat. C. xxxvi. n. 42. C. Trid. *Seſſ.* v. Decr. de Pec. orig. ‖ See St. *Jer.* cont Jovin, *&c.* L. 13. C. 44. in *Ezech.*

mon

mon Mother, and having great Power with Almighty God.

Q. *Which Part was compoſed by St.* Elizabeth?

A. Bleſſed is the Fruit of thy Womb.

Q. *What is the Meaning of theſe Words?*

A. The Fruit of her Womb, was *Jeſus* the Redeemer of the World, who was not only bleſſed in himſelf, but a bleſſed Fruit, that ſpread itſelf every where, and to every Perſon, who received a Benefit from him. *Jeſus* is added by the Church.

Q. *Which Part of this Prayer was compoſed by the Church?*

A. Holy Mary Mother of God, pray for us Sinners now, and at the Hour of our Death.*

Q. *Explain the Meaning of every Word?*

A. The Church calls her holy, becauſe the Angel declared ſhe was full of Grace: The Church calls her *Mary*, that Name being confirmed to her by the ſame Angel: She calls her *Mother of God*, from theſe Words of the Angel, *thou ſhalt conceive and bring forth a Son, and thou ſhalt call his Name Jeſus.* Luke i. 31. As alſo becauſe ſhe is the true Mother of *Jeſus Chriſt*, who is both God and Man, as the Council of *Epheſus* has defined againſt *Neſtorius.* Laſtly, *pray for us Sinners* deſiring her Interceſſion; now, that is every Moment, becauſe every Moment we are in Danger; *and at the Hour of our Death*, becauſe then we are moſt incapable of helping ourſelves, and then the Devil is moſt induſtrious, to tempt us, either by Deſpair, or deferring our Converſion.

Q. *Why are we particularly exhorted to beg the Virgin* Mary's *Interceſſion?*

A. For ſeveral Reaſons. *Firſt*, her great Power with Almighty God. *Secondly*, her flaming Love, Charity, and Willingneſs to aſſiſt all who call upon her with their Prayers. And laſtly, becauſe ſhe is the common ſpiritual Mother of all Mankind.

* Con. Epheſ. *Anno* 431.

Ceremonies in general expounded.

Q. *WHAT are Ceremonies, and how many Kinds are there?*

A. Ceremonies are outward Actions made use of for Decency, Honour and Instruction: And there are chiefly two Sorts, *Civil* and *Religious*.

Q. *Why are they necessary?*

A. Because Man being composed of Body, and Soul, which mutually concur in all Performances, both *Civil* and *Religious*; it is both requisite and necessary that these be attended, with certain visible Ceremonies to distinguish what we are a doing, and render the Performance of the Duty more significant.

Q. *I easily conceive the Necessity of Ceremonies in* civil *Matters, which cannot be managed unless civil Power be conferred, executed and obeyed, with proper Ceremonies; but what Occasion is there for Ceremonies in* religious *Matters?*

A. For the same Reasons, that they are necessary in civil Matters; and particularly that God may be served with Decency, with more Honour, and the People instructed in their Duty.

Q. *How with Decency?*

A. By Churches, or Places set apart for divine Service, decently adorned, a Thing not refused to Men of Distinction. For Princes, Nobility, Gentry, *&c.* take care of commodious and decent Places of Abode.

Q. *How for God's greater Honour?*

A. The Ceremonies are to be answerable to the Dignity of the Person, both as to Shew, Riches, Grandeur, *&c.*

Q. *How for the Peoples Instruction?*

A. The

A. The Ceremonies are to repreſent the Myſteries of Faith, to explain them to the Eye, for the Benefit of the illiterate, and ignorant, and capable of exciting them to Piety.

Q. *Does not Ceremonies deſtroy the Subſtance of inward Devotion? Are they not ſometimes ſuperfluous, ſometimes ridiculous, ſometimes ſuperſtitious?*

A. They are ſo far from deſtroying the Subſtance that they preſerve it, as Leaves do the Fruit, from the Inclemency of the Seaſon; and for that Reaſon are not ſuperfluous, and as to the Superfluity of their Number, they are all tending towards Piety, and on that Score very profitable. If any religious Ceremonies appear ridiculous 'tis owing to Ignorance, or Scoffing; and as to Superſtition, there can be none where no other Effect is aſcribed to them, than what God, or Nature has ordained.

Q. *Who was the firſt Author and Contriver of religious Ceremonies?*

A. God himſelf in the Law of Nature, the Law of *Moſes*, and the Law of Grace.

Q. *What religious Ceremonies were there in the Law of Nature?*

A. We read of few, beſides ſacrificing of Beaſts, to acknowledge God's ſupreme Power, which was attended with Ceremonies of Altars, *&c. Gen.* xv. And we may juſtly ſuppoſe, that Prayer was attended with the Ceremonies of Time, Place, and kneeling, lifting up Hands, *&c.* Again, Circumciſion was a Ceremony of the Law of Nature.

Q. *What Ceremonies were appointed by the Law of* Moſes?

A. An infinite Number, in general regarding the conſecrating of their Kings, Prieſts, and Sacrifices, their Temple, *&c. Exod.* xxix. et xl. Which were ordained to declare God's Majeſty, and prefigure the Law of Grace, as the *Sanctum Sanctorum*, the *Manna*, the *Paſchal Lamb*, the *Shew Bread*, the curing of the *Leproſy*, the Prieſt's *Veſtments*, Images of Cherubims, their

their cleanſing from legal Impurities their Feaſts, *&c.*

Q. *Did Chriſt in the new Law make uſe of or appoint religious Ceremonies?*

A. Yes ſeveral, he was circumciſed, preſented in the Temple, baptized by St. *John*, performed the Ceremonies of the Paſch, ordered Faſting, and Water Baptiſm, uſed Clay and Spittle in curing the Blind, lifted up his Eyes, and proſtrated himſelf, waſhing Feet, *&c.* St. *Mark* vii. St. *Luke* viii.

Q. *Did the Apoſtles uſe and ordain religious Ceremonies?*

A. Yes ſeveral, *viz.* Impoſition of Hands, the anointing with Oil, abſtaining from certain Meats, the Matter and Form of the Sacraments, which were delivered by *Chriſt*, during the forty Days, between his Reſurrection and Aſcenſion, *&c.*

Q. *Has the Church Authority to ordain Ceremonies, and does ſhe not ordain thoſe that are ſuperfluous?*

A. Yes, ſhe has Power to add or diminiſh, as being the proper Judge, which are ſignificant and inſtructive. And tho' we are to adore God in Spirit, this does not exclude Ceremonies, but only directs us to attend to their ſpiritual Meaning.

Particular Ceremonies expounded.

Q. *WHEN and wherein are particular Ceremonies made uſe of?*

A. In adorning Churches, in celebrating Maſs, in adminiſtring the Sacraments, in Prieſt's Veſtments, in celebrating *Sundays*, in celebrating Feaſts of our Lord, in celebrating Feaſts of the bleſſed Virgin, in celebrating Feaſts of the Saints, in the Devotion practiſed in *Holy Week*, in obſerving Faſts, in conſecrating and bleſſing

bleſſing ſeveral of God's Creatures, in Poſtures of the Body, *&c.*

Q. *Which are the chief Ornaments in Churches?*

A. Pictures, Images, Crucifixes, Altars, Tabarnacles, and Candles.

Q. *For what uſe are Pictures, Images and Crucifixes?*

A. They are the Books of the ignorant, and illiterate to put them in Mind of ſeveral Myſteries and Paſſages belonging to Religion.

Q. *Are they to be honoured, worſhipped, and prayed to?*

A. We neither pray to Pictures or Images, nor do we believe any Perfection inherent in them; we only pay them a relative Honour, on Account of the Things and Perſons they repreſent; as we honour the King, and a Friend by keeping their Pictures, and placing them decently: Yet with this Difference, that Pictures in Churches are regarded with a religious Honour, becauſe 'tis paid on Account of ſome religious Qualification; but the Honour we pay to the Pictures of others is called civil Honour, becauſe 'tis paid on Account of ſome natural or acquired Perfection.

Q. *Was it always cuſtomary, to place Pictures and Images in Churches?*

A. In the Law of *Moſes* ſuch Things were ordered as the brazen Serpent in the Deſart, and the Figures of Seraphims, Cherubims, and other Images to adorn the Tabarnacle. As to the Law of Grace, for the firſt three Ages, the Chriſtians not being permitted to have publick Churches, there was no Occaſion of that Ceremony, nor was it much practiſed upon the Converſion of the World, in *Conſtantine*'s Days, that the Heathens might not be ſcandalized, who placed Idols in their Temples; but by Degrees as Idolatry was aboliſhed, it was cuſtomary to ſet up the Images of *Chriſt* crucified, and the Pictures of Saints and Martyrs.

Q. *What*

Q. *What are Altars, and why are they placed in Churches?*

A. They are Tables on which the Chriſtian Sacrifice is layed and offered, *viz.* the Body and Blood of *Jeſus Chriſt*; and they repreſent Mount *Calvary*, where the bloody Sacrifice was offered.

Q. *What is the Tabernacle?*

A. As the *Jews* formerly were ordered to make a rich Cheſt, to preſerve their Manna: So Chriſtians have one to keep, or preſerve the Bleſſed Sacrament in, for the Benefit of the Sick, and whereof the *Jewiſh* Tabernacle was a Figure.

Q. *Why are Candles expoſed and lighted?*

A. To ſignify the Light of the Goſpel, and the Light that will ſhine eternally in Heaven, not to give Light to the Eye.

Q. *What is the Maſs? why performed in* Latin? *was it always performed with ſo much Ceremony, and what is the Meaning of the chief of thoſe Ceremonies?*

A. 'Tis the Chriſtian Sacrifice, which our Saviour offered at the laſt Supper, *viz.* his Body and Blood, accompanied with certain Prayers, which are uſually ſaid in *Latin*, that being a publick Language, the beſt known of any other, in order to preſerve Unity, among different Nations. 'Tis true, our Bleſſed Saviour did not uſe all theſe Ceremonies, at the firſt Inſtitution, which by Degrees were appointed by the Apoſtles, and their Succeſſors, for greater Solemnity. The chief whereof are, the Leſſons taken from the Goſpels, and other Parts of the Holy Scriptures, with Prayers ſuitable to the Purpoſe. As to the Meaning of every particular Ceremony, they are inſtructive, and repreſent ſome Paſſages of our Bleſſed Saviour's Life, and Paſſion, *viz.* the Prieſt ſtanding at the Steps of the Altar, and bowing, repreſents *Chriſt* humbling himſelf in the Garden, to prepare for his Paſſion. His turning to the People, and ſaying, *Dominus vobiſcum*; that is, the Lord be with you, puts them in

Mind

Mind to be attentive and to join with him in that Oblation. Standing up at the Goſpel, imports their Willingneſs to profeſs and defend it. The Prieſt waſhes his Fingers, to repreſent the Cleanneſs from Sin. He kiſſes the Altar, to ſignify Chriſtian Peace, and Willingneſs to embrace the Croſs.

Q. *Why is there always a Crucifix upon the Altar at the Time of Maſs?*

A. That as the Maſs is ſaid in Remembrance of *Chriſt*'s Paſſion and Death, the Prieſt and People may have always before their Eyes the Image that repreſents his Paſſion and Death.

Q. *What is the Meaning of the frequent Uſe of the Sign of the Croſs in the Maſs, and the Adminiſtration of the Sacraments?*

A. Firſt, To ſignify that all Good muſt come thro' *Chriſt* crucified. *Secondly*, 'Tis to ſhew that we are no more aſhamed of the Croſs of *Chriſt*, than the Apoſtle St. *Paul* was, who gloried in the Croſs of our Lord *Jeſus Chriſt*, Gal. vi. 14. *Thirdly*, 'Tis to make an open Profeſſion of our believing in a crucified God, altho' it was a Scandal to the *Jews*, and Folly to the Gentiles, ſo to do, 1 *Cor.* i. 23. and to help us to bear always in Mind his Death and Paſſion. *Fourthly*, 'Tis to chaſe away the Devil, and diſſipate his Illuſions, St. *Mat.* xxiv. 30. for the *Croſs* is the *Standard of Chriſt*,* and the evil Spirit trembles at *the very Sight of the Inſtrument of our Redemption. See* St. *Matt.* &c.

Q. *At what Times is it fit to make the Sign of the Croſs?*

A. At our riſing, and going to Bed; when we begin Prayer, and every other Work; and particularly in Time of Temptation, or any Danger whatſoever.†

* St. Cyril Catec. St. Aug. Serm. 19.
† St. Jer. de Cuſt. Virg. ad Euſt. St. Amb. Serm. 43.

Q. *Was*

Q. *Was the Sign of the Croſs made uſe of in the Primitive Church?*

A. Yes; as it plainly appears from St. *Auguſtin: If the Sign of the Croſs*, ſays this great Father of the Church,* *be not applied to the Foreheads of the Faithful; to the Water with which they are baptized; to the Chriſm with which they are anointed; to the Sacrifice with which they are fed, none of all theſe Things are duly performed.* The Reaſon is, becauſe all the Sacraments have their whole Force and Efficacy from the Croſs; that is, from the Death and Paſſion of *Jeſus Chriſt*, on the Croſs.

Q. *Did the Primitive Chriſtians only make uſe of the Sign of the Croſs in the Adminiſtration of the Sacraments?*

A. Not only then, but upon all other Occaſions: *At every Step*, ſays the antient and learned *Tertullian*, *At every coming in, and going out, when we put on our Cloaths, when we waſh, when we ſit down to Table, when we light Candles, or whatſoever Converſation employs us, we imprint in our Foreheads the Sign of the Croſs.*†

Q. *Can you prove, that by Means of the Sign of the Croſs, we receive any Favour from God?*

A. There are innumerable Inſtances of it, in antient Church Hiſtory, and in the Writings of the holy Fathers, which would be too tedious to relate. I ſhall only recount, that the Croſs was given by our Lord *Jeſus Chriſt* to *Conſtantine*, the firſt Chriſtian Emperor, as a Token and Aſſurance of Victory, when he and his whole Army in their March againſt the Tyrant *Maxentius*, ſaw a Croſs formed of pure Light above the Sun, with this Inſcription; *by this thou ſhalt conquer:* And by it he forthwith conquered his Enemies. Which Account the antient *Euſebius*, in his Book of

* St. Aug. Tract 119. in Jon.

† Tertul. L. de Coron. Milit. Cap. 3.

the

the Life of *Conſtantine*, declares he had from that Emperor's own Mouth.

Q. *What Ceremonies are made uſe of in the Sacraments; and what is their Signification, and firſt as to* Baptiſm?

A. There are a *Godfather* and a *Godmother*, who are to inſtruct the Child, if the Parents neglect it. The Prieſt *breaths* upon the Infant, to ſignify ſpiritual Life: This Ceremony St. *Auguſtin** makes mention of, and ſays it was univerſally practiſed in his Time; and it is uſed in Contempt of the Devil, and to drive him away, by the Holy Ghoſt, who is called the Spirit or Breath of God. The Infant is ſigned with the *Croſs*, to ſignify that he is liſted a Soldier of *Chriſt*. *Salt* is put into the Child's Mouth, which is an Emblem of Prudence, and imports Grace, to preſerve the Soul incorrupt. *Spittle* is applied to the Child's *Ears* and *Noſtrils*, in Imitation of *Chriſt*, who uſed that Ceremony in curing the Deaf and Dumb. The *anointing*, ſignifies the healing Quality of Grace; the *Head* denotes Dignity of Chriſtianity, the anointing the *Shoulders*, that he may be ſtrengthened to carry his Croſs; the *Breaſt*, that his Heart may concur in all Duties; the white Linen Cloth, or *Chryſom*, put on the Child, ſignifies Innocence of Behaviour; and the wax Taper or Candle ſignifies the Light of Faith he is endowed with, and the Flame of Charity.

Q. *Which are the Ceremonies, and the Signification of them, in the Sacrament of* Confirmation?

A. Anointing with *Oil*, denotes that it gives Strength, to profeſs the Faith, and makes a Perſon a perfect Chriſtian. A *Stroke* on the Cheek ſignifies the Perſecution he is to undergo and endure. The *Impoſition* of Hands ſignifies the overflowing of the Holy Ghoſt.

Q. *What are the Ceremonies in the Sacrament of the Holy* Euchariſt, *and what their Signification?*

* L. de Nupt. C. 18. et 19.

A. Bread

A. Bread and *Wine*, and *Water* mixt with the Wine: The firſt, ſignifies the Nouriſhment of the Soul; the ſecond, ſignifies the Water flowing from *Chriſt*'s Side.

Q. *What is meant by the Ceremony of expoſing the Bleſſed Sacrament to the View of the People in a* Remonſtrance *ſet up upon the Tabernacle or Altar?*

A. 'Tis to invite the People to come there to adore *Jeſus Chriſt*, and to excite in them a greater Devotion by the Sight of their Lord, veiled in theſe ſacred Myſteries.

Q. *What is the Meaning of the* Benediction *given on certain Days?*

A. 'Tis a Devotion practiſed by the Church, in order to give Adoration, Praiſe, and Bleſſing to God for his infinite Goodneſs, and Love teſtified to us in the Inſtitution of this Bleſſed Sacrament, and to receive at the ſame Time the *Benediction* or Bleſſing of our Lord here preſent.

Q. *What is the Meaning of the Bleſſed Sacrament being ſometimes carried in ſolemn Proceſſion through the Streets?*

A. 'Tis to honour our Lord there preſent with a kind of *Triumph*, and thereby to make him ſome ſort of Amends for the Injuries and Affronts which are ſo frequently offered to this Divine Sacrament, and to obtain his Bleſſing for all thoſe Places through which he paſſes.

Q. *Which are the Ceremonies of the Sacrament of* Penance, *and the Signification of them?*

A. The Penitent *kneels*, to ſhew his Humility; the Prieſt *ſtretches his Hands* upon the Penitent, to ſignify the Grace he receives; the Penitent *confeſſes his Sins*, as a Token of Contrition.

Q. *Which are the Ceremonies of* Extreme Unction, *and what are their Meaning?*

A. The *anointing* with Oil, ſignifies the Strength of Grace, and Recovery of Health, if God ſees it convenient

convenient. The Seat of the Five Senſes are anointed, as being the Inſtruments whereby God is offended.

Q. *Which are the Ceremonies of* Holy Orders, *and their Meaning?*

A. Anointing is made uſe of, to ſignify the Grace that is given, as alſo Power; Hands are *impoſed* to repreſent the giving of the Holy Ghoſt; and certain Inſtruments are delivered, to diſtinguiſh the Nature of the Function.

Q. *Which are the Ceremonies of Marriage, and their Signification?*

A. The *Ring* ſignifies perpetual Love, and 'tis put on the fourth Finger, becauſe 'tis ſaid a Vein goes from thence to the Heart: *Money* is given to ſignify the Communication of worldly Goods, and that there be no Strife about them: The married Couple *join* Hands, to ſignify the Indiſſolvability of Marriage: They are *bleſſed* by the Prieſt, in order to receive the Grace belonging to the State, *viz.* for the Education of their Children, and to bear with Difficulties, *&c.*

Q. *What is the Meaning of the Churching of Women after Child-bearing? Is it that you look upon them to be under any Uncleanneſs, as formerly in the Old Law, or to be any ways out of the Church by Child-bearing?*

A. No; by no Means: But what we call the Churching of Women is nothing elſe, but their coming to the Church to give Thanks to God for their ſafe Delivery, and to receive the Bleſſing of the Prieſt upon that Occaſion.

Q. *Which are the principal* Sundays *diſtinguiſhed from the reſt?*

A. The four Sundays before *Chriſt*'s Nativity, called *Advent* Sundays, from the Word *Adventus*, that is, *coming*; to put us in Mind, that the Birth of *Chriſt* approaches, and that we are to prepare for a worthy Celebration of it; as alſo to prepare for the ſecond Coming of our Saviour, at the Day of Judgment. Other remarkable Sundays, are *Septuageſima*, *Sexage-*

ſima, *Quinquageſima*, and *Quadrageſima*; which are deſigned to prepare ourſelves for Penance, and a worthy Celebration of the Paſſion and Reſurrection of our Lord. As alſo *Paſſion Sunday*, *Palm Sunday*, and *Low Sunday*; *Paſſion Sunday* is ſo called from the Paſſion of *Chriſt*, then drawing nigh, and was ordained to prepare us for a worthy celebrating of it; *Palm Sunday* is a Day in Memory, and Honour of the triumphant Entry of our Saviour *Chriſt* into *Jeruſalem*; and is ſo called from the *Palm* Branches which the *Hebrew* Children ſtrewed under his Feet, crying, *Hoſanna to the Son of* David, *Matt.* xxi. And hence it is, that yearly on this Day, the Church bleſſes *Palms*, and makes a ſolemn Proceſſion, in Honour of the ſame Triumph, all the People bearing *Palm* Branches in their Hands. The *Palms* are likewiſe an Emblem of the Victory which *Chriſt* gained over Sin and Death, by dying on the Croſs. *Low Sunday* is the Octave of *Eaſter Day*, and is called by the Church, *Dominica in Albis*, from the *Catechumens*, or *Neophytes*, who were on that Day ſolemnly diveſted in the Church of their white Garments.

Q. *What are the principal Feaſts of our Lord?*

A. Chriſtmas Day, ſo called from the Maſs that is ſaid in Honour of our Bleſſed Saviour's Nativity, or Birth at *Bethlehem:* And on this Day we ought to give God Thanks for ſending his Son into this World for our Redemption, we ought alſo to endeavour to ſtudy, and learn thoſe great Leſſons of Poverty of Spirit, of Humility, and of Self-denial, which our Bleſſed Redeemer teaches us from the Crib of *Bethlehem.*

Q. *What is the Reaſon that on* Chriſtmas Day *Maſs is ſaid at Midnight?*

A. Becauſe *Chriſt* was born at Midnight?

Q. *Why are three Maſſes ſaid by every Prieſt upon* Chriſtmas Day?

A. This

A. This antient Observance may be understood to denote three different Births of *Christ*; his *eternal* Birth from his Father, his *temporal* Birth from his Mother, and his *spiritual* Birth in the Hearts of good Christians.

Q. *Is there any other Feasts of our Lord?*

A. Yes; the *Circumcision* or *New-Year's Day.* 'Tis a Feast in Memory of *Christ*'s being circumcised the 8th Day after his Birth, as the Law of *Moses* ordained, *Gen.* xvii. 12. and that he then first shed his Blood, for the Redemption of the World: And on this Day we ought to Study how we may imitate him by a spiritual Circumcision in our Hearts. 'Tis called *New-Year's Day*; becaufe on the First of *January* the *Romans* reckoned the Beginning of the New-Year, and *Christ* offered his Blood as a Gift. Hence the Custom among Christians, of New-Year's Gifts.

The *Epiphany*, or *Twelfth-Day:* Epiphany is a *Greek* Word, signifying *Manifestation*, because our Lord then began to manifest himself to the Gentiles, *viz.* to the three Kings in the *East*, who came and adored our Blessed Saviour in the Manger. 'Tis called *Twelfth-Day*, because it is celebrated the 12th Day after the Nativity exclusively; *Gold*, *Myrrh*, and *Frankincense* were offered, to signify, he was a *King*, *Man*, and *God*. The Devotion of this Day is to give God Thanks for our Vocation to the true Faith, and like the Wise-men to make our Offerings of *Gold*, *Frankincense*, and *Myrrh*; that is, of Charity, Prayer, and Mortification, to our new-born Saviour. On this Day the Church also celebrates the Memory of the Baptism of *Christ*, and of his first Miracle of changing Water into Wine in *Cana* of *Galilee*.

The *Resurrection* or *Easter Day*, is a Solemnity in Memory and Honour of our Saviour *Christ*'s rising from Death, on the third Day. 'Tis called *Easter*, from the *East*, so *Christ* is called *Oriens*, or Rising. For as the Prophet *Zechariah* says, *his Name shall be*

called Oriens, *Chap.* iv. 12. Because, as the material Sun daily arises from the *East*, so He, the Son of Justice, at this Day rose from the Dead. The Devotion of this Time is to rejoice in *Christ*'s Victory over Death and Hell; and to labour to imitate his Resurrection, by rising from the Death of Sin to the Life of Grace.

Ascension Day: A Feast kept the fortieth Day after *Christ*'s Resurrection, in Memory of his visible ascending into Heaven, in Sight of his Apostles and Disciples; and therefore 'tis a Festival of Joy, as well by Reason of the Triumphs of our Saviour on this Day, and the Exaltation of our human Nature, by him now exalted above the Angels; as likewise because our Saviour has taken Possession of that Kingdom in our Name, and is preparing a Place for us. 'Tis also a Part of the Devotion of this Day, to labour to disengage our Hearts from this Earth and earthly Things, to remember that we are but Strangers and Pilgrims here, and to aspire after our heavenly Country, where *Christ*, our Treasure, is gone before us, in order to draw our Hearts thither after him.

Whitsuntide, or *Pentecost:* A Feast in Commemoration, and Honour of the Holy Ghost descending visibly upon the Heads of the Apostles, in the Shape of Tongues, as it were of Fire. 'Tis called *Whit Sunday*, because at this Time the *Catechumens* who were then baptized, were all in White. It was antiently called *Wied Sunday*, that is, Holy Sunday; for *Wied*, or *Wihed*, signifies Holy in the old *Saxon* Language. 'Tis called *Pentecost*, from the *Greek* Word signifying *fiftieth*, it being the fiftieth Day after the Resurrection, and the tenth after the Ascension. The proper Devotion of this Time is to invite the Holy Ghost into our Souls by fervent Prayer, and to give ourselves up to his divine Influences.

Trinity Sunday: A Feast celebrated on the Sunday after *Whit Sunday*, being the Octave to *Whit Sunday*, to signify that the Work of Man's Redemption was completed

pleated by the whole Trinity ; and the Truth of the Myſtery of the Trinity being acknowledged ſolemnly on this Day, againſt the ſeveral Hereſies that denied it.

Corpus Chriſti Day: A Feaſt inſtituted by the Church in Honour and Memory of the Body and Blood of *Jeſus Chriſt*, really preſent in the moſt holy Sacrament of the Euchariſt ; during the Octave of which Feaſt, the Bleſſed Sacrament is expoſed, to be adored by the Faithful, in all the principal Churches in Catholick Countries, and great Proceſſions are made in Honour of it, and therefore it is called *Corpus Chriſti Day*, or the Day of the Body of *Chriſt* ; a ſtanding Proof of the real Preſence.

The *Tranſfiguration* of our Lord, a Feaſt in Remembrance of *Chriſt* appearing in Glory, upon Mount *Tabor*, to St. *Peter*, *James*, and *John* ; and 'tis ſo called from the *Latin* Word *Tranſfiguro*, which ſignifies to transfigure or change Shape.

Q. *Which are the Feaſts in Honour of the Bleſſed Virgin* Mary ?

A. Theſe ; the Conception, Nativity, Preſentation, Annunciation, Viſitation, Aſſumption, and Purification.

Q. *What is the* Conception ?

A. A Feaſt in Honour of the Bleſſed Virgin *Mary* being conceived in her Mother's Womb.

Q. *What is to be obſerved in her* Conception ?

A. Firſt, ſhe was conceived in her Mother's old Age, St. *Anne* being her Mother, and St. *Joachim* her Father ; 2dly, ſhe was ſanctified in her Mother's Womb ; 3dly, ſhe was exempted from the Guilt of Original Sin, as is piouſly believed, tho' not an Article of Faith.

Q. *What is the* Nativity *of the Bleſſed Virgin ?*

A. A Feaſt in Honour of her happy Birth, of whom the Author of all Life and Salvation was to be born to the World ; he was both God and Man, and

by Consequence she was the Mother of God, and in this, she is to be honoured above all other Women.

Q. *What is the* Presentation *of the Blessed Virgin?*

A. A Feast in Memory of her being offered by her Parents, at three Years of Age in the Temple.

Q. *What is the* Annunciation *or* Lady-Day?

A. 'Tis a Feast in Memory of the most happy Message, or Embassy, brought to her by the Angel *Gabriel*, signifying that she was to be the Mother of God, and of a Redeemer. 'Tis also the Day of our Lord's Incarnation, when he was first conceived by the Holy Ghost in the Womb of the Blessed Virgin *Mary*; and 'tis called the *Annunciation*, from the Message brought from Heaven this Day to the Blessed Virgin, St. *Luke* i.

Q. *What is the* Visitation?

A. 'Tis in Memory of her Visit made to St. *Elizabeth*, Mother of St. *John Baptist*, after she had conceived the Son of God, at whose Presence, St. *John Baptist* leaped in his Mother's Womb.

Q. *What is the* Assumption?

A. A Feast in Memory of her being assumed, or taken up into Heaven, both Body and Soul immediately after her Decease.

Q. *Is it an Article of Faith, that she was bodily carried into Heaven?*

A. No; 'tis only piously and generally believed to have happened, by a particular Privilege, as by a particular Privilege her Soul was free from Original Sin, so it was congruous that her Body should not be subject to Corruption, for the Church piously believes agreeable to the Doctrine of the antient Fathers and the Council of *Trent*, that she was never guilty of any actual Sin.*

Q. *What means the Feast of the* Purification, *or* Candlemas Day?

* St. Aug. Epist. 58. St. Amb. in Psal. cxviii. St Bernd. Epist. 174. Conc. Trid. *Sess.* vi. *Can.* xxiii.

A. 'Tis

A. 'Tis a Feast in Memory both of the *Presentation* of our Blessed Saviour, and of the *Purification* of the Blessed Virgin, made in the Temple of *Jerusalem*, the fortieth Day after her happy Child-birth: For it was a Ceremony practised in the Old Law, and renewed in the New; whereby a Mother was obliged to appear in the Temple, and return Thanks forty Days after the Birth of her Child. 'Tis called *Purification*, from the *Latin* Word *purifico*, to purify; not that the Blessed Virgin was tainted with any Sin, or any Thing by her Child-birth, which needed purifying (as being the Mother of Purity itself) but in Compliance with the Ceremony which was according to the Law of *Moses*, as we read in *Leviticus*, Ch. xii. 6. and as our Saviour *Christ* submitted to Circumcision. Upon this Day the Church makes a solemn Procession with lighted Candles, which are blessed by the Priest before Mass, and carried in the Hands of the Faithful, as an Emblem of *Christ*, who is the Light of the World; and from this Ceremony it is called *Candlemas Day.*

Q. *Has the Church Power to appoint Feasts of Saints? And what End has she in appointing them?*

A. As the Church has Power of making Laws that are binding: So particularly this Power regards religious Duties, as is honouring Saints.

Q. *How are the Saints honoured at their Feasts?*

A. Not by dedicating Churches and Altars to them, but to God only, in Acknowledgement of the Benefit he has done to us by his Saints, and on that Account, we give them such a Name as St. *Peter*'s Church, St. *Paul*'s, &c. and by recounting their Birth, Sufferings, and virtuous Practices, we are induced to imitate their several Kinds of Martyrdoms, and Sufferings for the Faith of Christ, as also for their several Ways of Virtue and Perfection, by following their Example in our Behaviour, and begging their Prayers, so that we honour God, in his Saints.

Q. *Which are the principal Feasts of Saints whose Memory we celebrate?*

A. The twelve Apostles, which are common to all Titular Saints, or the Patrons of Nations, by whom we were converted. The Founders of religious Orders, who have benefited Christianity, by establishing, and practising the Evangelical Counsels. And again the Saints of particular Provinces, Dioceses, and Parishes, where holy Persons have lived, and their Memory been recorded by Miracles, and good Example, and have Churches erected to their Memory.

Q. *Are there no other Feasts? and what are the Meaning of their Ceremonies?*

A. Yes; *Michaelmas*, All *Saints*, All *Souls*, the *Invention* of the Cross, the *Exaltation* of the Cross, *Shrovetide*, *Ash-Wednesday*, &c.

Q. *What means the Feast of* Michaelmas?

A. 'Tis a Solemnity, or solemn Mass in Honour of St. *Michael*, Prince of the Heavenly Host, and likewise of all the nine Orders of holy Angels: As well as to commemorate the famous Battle fought by him, and them in Heaven, against the Dragon, and his apostate Angels which we read of in the *Apocalypse* or Revelations, *Chap.* xii. 7. As also to recommend the whole Church of God to their Patronage and Prayers. And it is called the *Dedication* of St. *Michael*, by Reason of a Church in *Rome*, dedicated on that Day to St. *Michael*, by Pope *Boniface*.

Q. *What is the meaning of All Saints?*

A. 'Tis a Feast instituted by the Church in Honour of all the Saints, and that we might obtain the Prayers of them all, since the whole Year is too short to afford us a particular Feast for every Saint.

Q. *What is the Meaning of All* Souls *Day?*

A. 'Tis a Day instituted by the Church in Memory of all the faithful departed, that by the Prayers and Suffrages

Suffrages of the Living, they may be freed out of their purging Pains, and come to everlasting Rest.

Q. *What is the Meaning of the Invention and Exaltation of the holy Cross, commonly called* Holy-rood *Days?*

A. The Invention of the Cross, is a Feast kept in Memory of the miraculous finding of the holy Cross, by St. *Helen*, Mother to *Constantine the Great*, after it had been hid and buried by the Infidels 180 Years. The Exaltation is kept in Memory of setting up the said holy Cross by *Heraclius* the Emperor, who having regained it a second Time, from the *Persians*, after it had been lost fourteen Years, carried it on his own Shoulders to Mount *Calvary*, and exalted it with great Solemnity. 'Tis called *Holy-rood* Day, or holy Cross, from the great Sanctity which it received by touching, and bearing the Oblation of the most precious Body of *Christ*; the Word *Rood* in the old *Saxon* Tongue, signifying Cross. The chief Devotion of this Day, as well as that of the Exaltation of the Cross, is to celebrate the victorious Death and Passion of our blessed Redeemer.

Q. *What is the Meaning of* Shrovetide?

A. It signifies a Time of confessing; for our Ancestors were used to say, *we will go to Shrift*, instead of *we will go to Confession*; and in the more primitive Times, all good Christians did then (as many do now) confess their Sins to a Priest, the better to prepare themselves for a holy Observation of *Lent*, and worthy receiving the blessed Sacrament at *Easter*.

Q. *What signifies* Ash-Wednesday?

A. 'Tis a Day of publick Penance and Humiliation in the whole Church of God: And 'tis so called from the Ceremony of blessing Ashes on that Day, wherewith the Priest signeth the People with a Cross on their Foreheads, to put them in Mind of what they are made, repeating at the same Time those Words of *Genesis*, C. iii. 10. *Remember Man that thou*

thou art Duſt, and to Duſt thou ſhalt return; ſo to prepare them to do Penance for their Sins, as the *Ninivites* did in Faſting, Sackcloath and Aſhes.

Q. *Which are the Ceremonies of Holy Week?*

A. Tenebræ, Maundy-Thurſday, Good Friday, Holy Saturday, waſhing Feet, fifteen Candles, the triangular Candle, the paſchal Candle, *&c.*

Q. *What is meant by the three Days of* Tenebræ: *viz.* Wedneſday, Thurſday, and Friday, *before* Eaſter?

A. It is a mournful Office, in which the Church laments the Death of *Chriſt*: 'Tis called the *Tenebræ* Office from the *Latin* Word which ſignifies *Darkneſs*, becauſe at the latter End of the Office, all the Lights are extinguiſhed in Memory of the Darkneſs which overſpread the Face of the Earth, whilſt *Chriſt* was hanging on the Croſs: And at the End of the Office a Noiſe is made to repreſent the Earthquake, and ſplitting of the Rocks which happened at the Time of our Lord's Death.

Q. *What means* Maundy-Thurſday;

A. 'Tis a Feaſt in Memory of our Lord's laſt Supper, when he inſtituted the bleſſed *Euchariſt* or Sacrament of his precious Body and Blood; and began his Paſſion by his bitter Agony and bloody Sweat. From the *Gloria in Excelſis* of the Maſs of this Day. 'till the Maſs of *Eaſter-Eve*, all the Bells are ſilent throughout the Catholick Church, becauſe we are now mourning for the Paſſion of *Chriſt*. Our Altars are alſo uncovered and ſtript of all their Ornaments, becauſe *Chriſt* our true Altar hung naked upon the Croſs. 'Tis called *Maundy-Thurſday* from the firſt Word of the Antiphon *Mandatum novum do vobis*, &c. St. *Jo.* xiii. 34. I give you a new Command (or *mandat)* that you love one another as I have loved you; which is ſung on that Day in the Churches, when the Prelates begin the Ceremony of waſhing their Peoples Feet.

Q. *What*

Q. *What is the Meaning of the Prelates and Superiors waſhing the Feet of their Subjects upon this Day?*

A. 'Tis a Ceremony in Imitation of *Chriſt*'s waſhing the Feet of his Apoſtles. St. *Jo.* xiii.

Q. *What is the Meaning of viſiting the Sepulchres upon* Maundy-Thurſday?

A. The Place where the bleſſed Sacrament is reſerved in the Church in order for the Office *Good-Friday* (on which Day there is no Conſecration) is by the People called the Sepulchre, as repreſenting by Anticipation the Burial of *Chriſt*. And where there are many Churches, the Faithful make their Stations to viſit our Lord in theſe Sepulchres, and meditate on the different Stages of his Paſſion.

Q. *What means* Good-Friday?

A. 'Tis a Day we keep in Memory of the great Work of our Redemption, which was conſummated by *Chriſt* in dying on the Croſs. The Devotion proper for this Day, and for the whole Time in which we celebrate *Chriſt*'s Paſſion, is to meditate upon the Sufferings of our Redeemer, and to ſtudy the excellent Leſſons of Virtue, which he teaches us by his Example in the whole Courſe of his Paſſion; eſpecially his *Humility*, *Meekneſs*, *Patience*, *Obedience*, *Reſignation*, &c. And above all, to learn his Hatred of Sin, and his Love for us; that we may alſo learn to hate Sin, which nailed him to a Croſs; and love him who has loved us even unto Death.

Q. *What is the Meaning of creeping to, and kiſſing the Croſs on* Good-Friday?

A. 'Tis to expreſs by this Reverence outwardly exhibited to the Croſs, our Veneration, and love for him, who upon this Day died for us on the Croſs.

Q. *What is the Meaning of* Holy-Saturday?

A. 'Tis *Eaſter*-Eve, and therefore in the Maſs of this Day the Church reſumes her *Alleluia*'s of Joy, which ſhe had intermitted during the penitential Time

Time of *Septuagessima* and *Lent*. This Day and *Whitsun-Eve*, were antiently the Days deputed by the Church for solemn Baptism, and therefore on this Day the Fonts are solemnly blessed.

Q. *What signifies the Paschal Candle, which is blessed on this Day?*

A. It signifies the new Light of spiritual Joy and Comfort, which *Christ* brought us at his Resurrection; and it is lighted from the Beginning of the Gospel, 'till after the Communion, betwixt *Easter*, and *Ascension*-Day, to signify the Apparitions which *Christ* made to his Disciples during that Space.

Q. *What is the Meaning of the triangular Candle?*

A. It signifies that the Light of the Gospel which *Christ* brought to us, is the Work of the blessed Trinity, to whom we are to render Thanks.

Q. *What do you mean by* Exorcisms?

A. The Rites and Prayers instituted by the Church for the casting out Devils, or restraining them from hurting Persons, or disturbing Places, or abusing any of God's Creatures to their Harm or Prejudice.

Q. *Has* Christ *given to his Church any such Power over the Devils?*

A. Yes, he has, as we read both in St. *Matthew*, St. *Mark*, and St. *Luke*. Mat. x. 1. Mark iii. 15. Luke ix. 1. Where this Power was given to the Apostles; and to the seventy two Disciples, and the other Believers. *See* St. *Mark* xvi. 17. St. *Luke* x. 19. And that this Power was not to die with the Apostles, nor to cease after the apostolick Age, we learn from the perpetual Practice of the Church and the Experience of all Ages.

Q. *Which are the Things we bless, and why?*

A. We bless Churches, and other Places set aside for divine Service; *Altars*, *Chalices*, *Vestments*. *Incense*, *Bells*, &c. by way of devoting them to God's Service. We bless *Candles*, *Agnus Dei's*, *Salt*, *Water*

ter, &c. by way of begging of God that ſuch as religiouſly uſe them may obtain his Bleſſing. We bleſs our Meat, and other Things which God has given us for our Uſe, that we may uſe them with Moderation, in a Manner agreeable to God's Inſtitution, that they may be ſerviceable to us, and that the Devil may have no Power to abuſe them to our Prejudice.

Q. *But is it not Superſtition to attribute any Virtue to ſuch inanimate Things as bleſſed* Candles, Agnus Dei's, Holy Water, *&c.*

A. 'Tis no Superſtition to look for a good Effect from the Prayers of *the Church of God**; and 'tis in Virtue of theſe *Prayers*, that we hope for Benefit from theſe Things, when uſed with Faith; and daily Experience ſhews that our Hopes are not vain.

Q. *What Warrant have you in Scripture for bleſſing inanimate Things?*

A. From the firſt Epiſtle of St. *Paul* to *Timothy*, C. iv. 4, 5. where he ſays, that *every Creature of God is good, and nothing to be rejected which is taken, with Thankſgiving: For it is ſanctified by the Word of God and Prayer*;

Q. *What do you mean by* Agnus Dei's?

A. Wax ſtamped with the Image of the *Lamb of God*, bleſſed by the Pope with ſolemn Prayers, and anointed with holy Chriſm.

Q. *What do mean by* Holy Water?

A. Salt and Water ſanctified by the Word of God and Prayer.

Q. *Can you ſhew me from holy Writ, that Water, Salt, and the like may be lawfully uſed to obtain any Favour from God?*

A. I can; for God himſelf ordered holy and purified Waters to be made in the Old Law: *Num.* v. 17. et C. xix. 9. Again, we read in the ſecond and fifth Chapters of the fourth Book of *Kings*, that the

* See St. *Epiph. Hær.* 30. *Theod. L.* 5. *Hiſt Eccles. C* 21.

Prophet

Prophet *Eliſha* miraculouſly healed the noiſom Wares of *Jericho* by caſting *Salt* in the *Spring*.

Q. *Why is Salt bleſſed and mingled with the Water?*

A. To ſignify unto us, that, as Salt preſerves Meat from Corruption, and gives it a Reliſh, ſo does the Grace which we receive *in Virtue of the Prayers of the Church*, when we uſe *this Water with Faith*, defend us from *unclean Spirits*, and give us a Taſte for Heavenly Things.

Q. *What is the Uſe of holy Water?*

A. The Church bleſſes it with ſolemn Prayer, to beg God's Protection and Bleſſing upon thoſe who uſe it; and particularly, that they may be defended from the Power of Darkneſs. Moreover, it may well ſerve to put us in Mind of the Covenant we made againſt the Devil, when by the *Water of Baptiſm*, we were mercifully cleanſed from Sin; and of renewing our Promiſe, or of making an Act of Contrition.

Q. *Are the Prayers of the Church ſo prevailing with God, as to obtain us his Aſſiſtance againſt the Wiles and Power of the Enemy of our Salvation, when we uſe* Holy Water with Faith?

A. Nothing prevails more upon God than Prayer in general; and the Apoſtles, St. *James*, C. v. 16. exhorting us to *pray for one another*, aſſures us, *the aſſiduous Prayer of a juſt Man avails much.* Now if the Prayers of Particulars be ſo powerful, it is manifeſt that the conſtant Prayers of the *whole Church*, from the Riſing of the Sun to the going down thereof, are always graciouſly heard; and that God grants to all thoſe who co-operate with his Grace, the Fruit of the perſeverant Prayer of the Church, to which *Chriſt* ſaid; *Verily, verily, I ſay unto you, if you aſk the Father any Thing in my Name he will give is you.* St. Jo. xvi. 23.

Q. *Is the Uſe of* Holy Water *antient in the Church of God?*

A. Yes,

A. Yes, it is, as being mentioned in the *Apoſtolical Conſtitution*, and in the Writings of the *Holy Fathers*, and *antient Church Hiſtorians*. See *Conſtit. Apoſt.* L. 8. C. xxxv. St. *Cypr.* L. 1. Epiſt. 12. St. *Hier.* ib. St. *Baſil.* L. de Spir. Sancto. C. xxvii. St. *Greg. the Great*, L. 9. Epiſt. 71. St. *Epiph. Hær.* xxx. *Thod.* L. 5. *&c.*

Q. *How ought we to uſe* Holy Water; *or what Advantage ought we to draw from it?*

A. Firſt, We ought to look upon it, and upon other ſacred Rites and Ceremonies of the Catholick Church, with due Reverence and Eſteem; to be perſuaded that they are all inſtituted to help on the great Affair of our Salvation, either by putting us in Mind of the unſpeakable Favours which we have already received from God; or by raiſing our Affections to Heaven, humbly begging the divine Aſſiſtance, whereof we ſtand in Need every Moment of our Lives; and ought never to imitate thoſe miſtaken People, who *rail againſt all Things which they underſtand not. St.* Jude x. *Secondly*, We ought to uſe Holy Water with Attention and Devotion, always endeavouring to make an Act of Contrition, or ſome other Act of Religion; ſaying, *Thou ſhalt ſprinkle me, O Lord, with Hyſop, and I ſhall be cleanſed, thou ſhalt waſh me, and I ſhall be made whiter than Snow.* Pſ. l. 8.

F I N I S.

A GENERAL

INDEX.

A

ADoration, *the Signification of the Word. p.* 138.
Adultery. *p.* 171. 308.
Alms Deeds, *p.* 322.
Angels, *p.* 35. *Every one has an Angel Guardian, p.* 36.
Anger, *p.* 311.
Aſcenſion of *Chriſt, p.* 63.
Atheiſts, *and their Objections againſt the Proof of a Deity. p.* 18.

B

Baptiſm, *p.* 219. *its Ceremonies, p.* 367.
Beatitude, *p.* 133.
Benediction, *p.* 368.
Blaſphemy, *p.* 152.
Bleſſing *of Creatures, p.* 380.

C

Celebacy *of Prieſts and Religious, p.* 148.
Cenſures, *p.* 280.
Ceremonies *in general, p.* 360.
Ceremonies *of Holy Week, p.* 378.
Ceremony *of churching of Women, p.* 369.
Chaſtity, *p.* 104.
Children's *Duty and Obligations to their Parents, p.* 416.
Chriſt *the Son of God, p.* 50.
Chriſt's *Conception in the Womb of the bleſſed Virgin* Mary, *p.* 51.
The Church *of God, p.* 74. *its being apoſtolick, p.* 111. *its Holineſs, p.* 98. *its Infallibility, p.* 87. *its Perpetuity, p.* 88. *its perſonal Succeſſion, p.* 113. *its Viſibility, p.* 89. *its Unity, p.* 92. *its Univerſality, p.* 191.

The Commandments *of God, p.* 135. *the Possibility of keeping them,* 191,
Communion, *p.* 206,
Communion *of Saints, p.* 125.
Concupiscence, *p.* 189.
Confession *of Sins,* p. 205.
Confirmation, *p.* 225. *its Ceremonies, p.* 367.
Contrition, *p.* 269.
Covetousness, *p.* 190. 305.
Councils, *p.* 338.
Counsellor *and Obligations to his Client, p.* 183.
Conversion *of infidel Nations, p.* 123.
Creation *of Heaven and Earth and all Things therein, p.* 34. 35. 37, 38.
The Creed, *p.* 15.
The Sign of the Cross, *p.* 365.

D

Death, *p.* 343.
Detraction, *p.* 188.
Dissimulation, *p.* 186.
Divination, *p.* 151.
Drunkenness, *p.* 310.

E

Envy, *p.* 308.
Equivocation *p.* 186.
The Eucharist, *p.* 230.
The real Presence of the Body and Blood of Christ *in the* Eucharist, *p.* 232.
Exorcisms, *p.* 380.

F

Faith, *p.* 314.
Fasting, *p.* 103.
Father, *the Signification of the Word, and how God is our* Father, *p.* 31.
Fortitude, *p.* 326.

G

Holy Ghost, *p.* 69. *its Gifts and Fruits, p.* 70, 71.
God's *Existence, p.* 16.
God's *Immensity. p.* 22.

God's *Immutability*, *p.* 26.
God's *Infinity*, *p.* 20.
God's *Knowledge*, *p.* 26.
God's *Omnipotency*, *p.* 21*i*
God's *Veracity*, *p.* 27.
God's *Unity*, *p.* 24.
God's *Will*, *p.* 29.
God-fathers *and* Godmothers, *and their Obligations*, *p.* 224.
Goodneſs, *p.* 28.
Grace, *p.* 44.

H

Hail Mary, *p.* 357.
Happineſs *eternal*, *p.* 134.
Hatred, *p.* 29.
Hell, *p.* 344. *what is meant by it in the* Creed, *p.* 58.
Heaven, *p.* 344.
Holineſs, *p.* 29.
Holy-Days, *p.* 193.
Honour, *p.* 137.
Honour *civil*, *p.* 139,
Honour *divine*, *p.* 137.
Honour *religious*, *p.* 137.
Hope, *p.* 317.
Hypocriſy, *p.* 186.

I

Idolatry, *p.* 150.
Images *and their Uſe*, *p.* 152.
Immortality *of the Soul*, *p.* 130.
The Incarnation, *p.* 43.
Indulgences, *p.* 278.
Invincible Ignorance, *p.* 362.
The general Judgment, *p.* 65. 343.
Raſh Judgment, *p.* 187.
A Judge *and his Qualifications*, *p.* 182.
Juſtice, *p.* 326.
Juſtification, *p.* 47.

L

The Laity's *Obligation and Duty to the Superiors of the Church*, *p.* 167.
Laws, *p.* 329.

Lawyer's *Obligations*, .*p* 183.
Lent, *p.* 200.
Life *everlasting*, *p.* 133.
Love, *p.* 29.

M

Marks *of the true Church*, *p.* 89.
Maſs, *p.* 256. *its Ceremonies*, *p.* 364. *why ſaid in* Latin, *p.* 265.
Maſters *Obligations to their Servants*, *p.* 166.
Matrimony. *p.* 291.
Members *of the true Church, and who they are*, *p.* 76.
Merit, *p.* 49.
Miracles *performed in the Church*, *p.* 119.
Miracles *wrought by the Relicks of Saints*, *p.* 154.
Murder, *p.* 160.

O

Oaths, *p.* 158
Obedience, *p.* 104.
Orders *holy*, *p.* 284.

P

Parents *Obligation to their Children*, *p.* 165.
Penance, *p.* 266.
Perfection, *p.* 28.
Perjury, *p.* 151.
Pictures *and Images not forbidden by the Law of God*, *p.* 152.
Honour due to them, *p.* 152.
Pope's *Supremacy*, *p.* 340.
Prayer, *p.* 140. *its Diſpoſitions*, *p.* 141.
Praying *for the Dead*, *p*, 350.
Praying *to Saints and Angels*, *p.* 155.
Praying *to Pictures and Images*, *p.* 363.
Prayer [*the Lord's*] *p.* 351.
Precepts *of the Church*, *p.* 192.
Predeſtination, *p.* 30.
Pride, *p.* 305.
Proceſſions, *p.* 368.
Promiſe [*a*] *p.* 143. 188.
Providence, *p.* 30.
Prudence, *p.* 325.
Purgatory, *p.* 345.

Re-

INDEX.

R

Reformation *of the Church*, *p.* 117.
Relicks *of Saints and their Veneration*, *p.* 153.
Religion, *p.* 137. 328.
Reprobation, *p.* 30.
Reſtitution, *p.* 176.

S

Sacraments *in general*, *p.* 210.
The Sacrament *of the Euchariſt received under one kind*, *p.* 251.
The Sabbath, *p.* 161.
Sacrifice, *p.* 139.
Sacrilege, *p.* 151.
Salvation *not to be found out of the Catholick Church, held by many Proteſtants*, *p.* 80.
Scandal, *p.* 324.
Scripture, *p.* 313. *its Interpretation*, *p.* 334.
A Secret, *p.* 184.
Servants *Duty and Obligation to their Maſters*, *p.* 165.
Sin, *p.* 297. *The Forgiveneſs of* Sin, *p.* 126.
Slander, *p.* 187.
Sloth, *p.* 312.
Subjects *Duty and Obligation to their Sovereign, and other temporal Governors*, *p.* 167.
Superiors *Obligation*, *p.* 168.
Swearing, *p.* 161.

T.

Temperance, *p.* 327.
Theft, *p.* 174.
Unchaſte Thoughts, *p.* 189.
Tithes, *p.* 208.
Tradition, *p.* 337.
Tranſubſtantiation, *p.* 245.
The Trinity, *p.* 33.

U.

Unction, *its Ceremonies*, *p.* 41.
Unction [*Extreme*] *p.* 282.
Vows, *p.* 142.
Vow *of Chaſtity*, *p.* 146.
Vow *of Poverty*, *p.* 146.
Vow *of Obedience*, *p.* 149.

W.

Water [*Holy*] *p.* 381.
Whiſpering, *p.* 187.
A Witneſs, *and his Obligations*, *p.* 183.
Worſhip, *p.* 328. *The Signification of the Word* Worſhip, *p.* 137.

FINIS.

BOOKS published by THOMAS MEIGHAN, *in* Drury-Lane.

I. THE true Church of CHRIST, shew'd by concurrent Testimonies of Scripture and primitive Tradition. In three Parts. With large Appendixes; being an Answer to Mr. *Lesley*'s CASE STATED, between the Church in Communion with the See of *Rome*, and the Church of *England*, as to the Safety or Danger of Salvation, being a compleat Body of Controversy. price 9 *s.*

II. Charity and Truth; or Catholicks not uncharitable in saying, that *none are saved out of the Catholick Communion*; because the Rule is not universal. price 5 *s.*

III. An Answer to Dr. *Clark* and Mr. *Whiston*, concerning the Divinity of the SON OF GOD, and of the HOLY SPIRIT. With a summary Account of the Writers of the three first Ages.

IV. Catholick Grounds: Or a summary and rational Account of the unchangeable Orthodoxy of the Catholick Church. Being the Sum of a Conference between Dr. *E. H.* and Mr. *T. C.* price 6 *d.*

V. Wit against Reason; or, the Protestant Champion, *&c.* in Answer to Dr. *Chillingworth*'s *Safe Way to Salvation*, price 2 *s.* 6 *d.*

VI. The Rule of Faith truly stated, in a new and easy Method: Or, a Key to Controversy; with a learned Preface, In three Parts, price 2 *s.* 6 *d.*

VII. Moral Entertainments on the most important practical Truths of the Christian Religion; being a Set of Sermons in sixty-two Discourses, preached by the Rev. Mr. *Robert Manning*, at *Ingatestone Hall* in *Essex*. In three neat pocket Volumes. price bound in Calf. 9 *s.*

VIII. A plain and rational Account of the Catholick Faith. In three Parts. 1. Of general Controversies. 2. Of particular Controversies. 3. Of lesser Controversies. With a Preface and Appendix, in Vindication of *Catholick Morals*, from the old Calumnies; faithfully collected in a Libel, entitled, *A Protestant Resolution, &c.* To which is annexed, *the Reformed Churches proved destitute of a lawful Ministry.* price 3 *s.* 6 *d.*

IX. A single Combat; or a personal Dispute between Mr. *Trapp*, and his anonymous Antagonist; the Contents where-

of

of are also reducible to this one Question, *viz.* Whether Mr. *Trapp*, or the Author his Adversary, has writ Nonsense. price 3 *s.*

X. Some Queries relating to a Book, entitled, *A compassionate Address to Papists, &c.* In five Letters, which the Author calls an Answer to two Popish Books, *&c. The Case Re-instated*, and *the Church of* CHRIST *shewed, &c.* price 6 *d.*

XI. Considerations on the Council of *Trent*; concerning the Guide in Controversies. price 4 *s.*

XII. Church Government, being a Relation of the *English* Reformation, and the Lawfulness thereof. price 2 *s.* 6 *d.*

XIII. Two Discourses concerning the Adoration of our Saviour in the Holy Eucharist. The first, Animadversions upon the Alterations of the Rubrick in the Communion Service, in the Common-Prayer-Book of the Church of *England.* The second, the Catholicks Defence for the Adoration of our Lord, as really and substantially present in the Holy Sacrament of the Eucharist. price 1 *s.* 6 *d.*

XIV. Roman Catholick Doctrine of Repentance and Indulgence. price 1 *s.*

XV. Motives to Holy Living, or Heads for Meditation. Divided into Considerations, Counsels, Duties. Together with some Forms of Devotion in Litanies, Collects, Doxologies, *&c.* price bound 5 *s.*

XVI. A compendious Discourse of the Eucharist; with two large Appendixes. 1. The Doctrine of the Church of *England* concerning the substantial Presence, and Adoration of our blessed Saviour in the Eucharist asserted: With a Vindication of two Discourses on that Subject, published at *Oxford* from the Exceptions of a Sacramentary Answer, printed at *London.* 2. ANIMADVERSIONS upon the Reply to the two Discourses concerning the Adoration of our blessed Saviour in the Holy Eucharist. price 2 *s.* 6 *d.*

XVII. The historical Works of *Bevill Higgons*, Esq; In two Volumes. Vol. 1. Containing, a short View of the *English* History: With Reflections Political, Historical, Civil, Physical, and Moral; on the Reigns of the Kings; their Characters and Manners; their Succession to the Throne, and all other remarkable Incidents to the Revolution 1688, drawn from authentick Memoirs and Manuscripts. Vol. II. Containing, Historical and Critical Remarks on Bishop *Burnet*'s History of his own Time. To which is added, a Postscript in answer to the *London Journal* of the 30th of *January*, and 6th of *February*, 1724-5.